LESSONS

OF A

GOVERNESS

TO HER

PUPILS:

OR,

Journal of the Method adopted by Madame de Sillery-Brulart (formerly Counteſs de Genlis) in the Education of the Children of M. d'Orleans, Firſt Prince of the Blood-Royal.

PUBLISHED BY HERSELF.

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LESSONS
OF A
GOVERNESS TO HER PUPILS, &c.

CONTINUATION OF THE JOURNAL OF M. LEBRUN.

Saturday, 28 October 1786.

Note of Madame de Sillery.

"FOR a long time I had remarked a "great change in the character of the "Duke de Chartres. Meanwhile what ſet "me at eaſe upon the ſubject was my con- "fidence in theſe gentlemen and the na- "tural and unembarraſſed air of the Abbé "Guyot. I was ſtill farther encouraged "by his retroſpective view inſerted in "the Journal and the ſeeming friendſhip

" he diſplayed for the Duke de Chartres,
" whom two years before he evidently
" poſtponed to his brother : I obſerved,
" as well as every body elſe, that the
" Abbé treated him with particular
" kindneſs, frequently took him by the
" hand, and was perpetually telling me
" that he was of *a good, an excellent natural*
" *diſpoſition*. At length I detected the Duke
" de Chartres in a piece of ſcandal and
" impertinence with relation to Madame
" Hennegui. I expreſſed upon this fact
" to the Duke de Chartres, in preſence
" of his brother, all that I thought beſt
" calculated to inſpire him with a becom-
" ing horror for every thing that could
" be allied to falſehood. When I had
" done he ſuddenly threw himſelf at my
" feet, crying out : *I know that they are*
" *ruining me, but I will atone for every*
" *thing by my ſincerity, and will now ac-*
" *quaint you with things much worſe than*
" *this and of which you have not the*
" *remoteſt ſuſpicion.* I was ſo much
" aſtoniſhed

"aſtoniſhed and thunderſtruck at this "ſpeech that I could not utter a word. "His Highneſs then burſt into tears, and "made to me the extraordinary con- "feſſion which follows, in preſence of "his brother. I obliged him to repeat "it, and have taken it down from his "dictation with the moſt ſcrupulous "accuracy.

"His Highneſs declared that about "eighteen months ago he began, "whenever I ſcolded him, to com- "plain of me to the Abbé Guyot; "that the Abbé, inſtead of ſilenc- "ing him on theſe occaſions, en- "couraged him in his complaints by "ſaying that I was in the wrong, and "that my *irritable temper cauſed me* "*to do a thouſand abſurd things*; that "preſently the Abbé allowed himſelf to "ſpeak ill of me in a more open "manner, and that theſe converſations "became every day more ſcandalous. "This conſtantly paſſed at the Latin

" leſſons before the Duke de Mont-
" penſier, who never joined in the con-
" verſations, but obſerved a profound
" ſilence, except ſaying now and then:
" *Come, come, let us take our leſſon.* The
" Duke de Chartres added, that the
" time of every leſſon was thus occupied
" in ſpeaking ill of me and every body
" about me, that of the three quarters of
" an hour not one was devoted to ſtudy,
" that even during this ſhort time he,
" the Duke de Chartres, exerted no ſort
" of attention, and that he did not un-
" derſtand a word of Latin. I at length
" aſked him, what ill the Abbé had
" ſaid of me. The principal circum-
" ſtances the Duke enumerated were
" theſe—That I had ſome underſtand-
" ing, but that I by no means poſſeſſed
" ſo much as I imagined, and that M.
" Bonnard was infinitely ſuperior to me;
" that I had an aſtoniſhing degree of
" pride; that I loved nothing ſo much
" as flattery and ſycophants; that Mon-
" ſeigneur

" ſeigneur and Madame were dazzled
" by my works, but that theſe works
" contained an infinite number of things
" which I did not believe; that I wrote
" my private Journal with ſo much care
" only becauſe it was read by the Duke
" and Ducheſs d'Orleans; that I lived
" in ſolitude and ſaw only my family
" and my pupils, becauſe I was hated and
" nobody wiſhed to viſit me; that my
" treatment of the Abbé had been and
" was ſtill extremely unjuſt, particularly
" in wiſhing to take every thing upon
" myſelf and to encroach upon his
" functions; that it is not true that
" the cares I beſtow upon the princes
" are wholly diſintereſted; that it is not
" true that I receive no emolument;
" that it is equally untrue that I intend
" to withdraw from the ſociety of the
" world and ſpend the reſt of my
" life at a diſtance from Paris, when the
" education of the princes ſhall be
" finiſhed; that this is all artifice and

" deceit, and that my reſolution is to
" remain; that the Ducheſs d'Orleans
" has no real confidence in me, and only
" affects to have for the ſake of peace.
" Many things were ſaid by the Abbé
" in a ſimilar ſpirit reſpecting all that be-
" longed to me: in ſhort, my whole
" conduct was arraigned by him, and I
" was condemned in every thing *. The
" Duke

* It may not be improper to obſerve that, particularly during the paſt four or five months, the Abbé and I had lived upon terms of conſiderable intimacy. I knew indeed that at heart he had ſome jealouſy, and that my ſucceſs in the education was a ſource of diſpleaſure that his reaſon could not ſurmount; but I perſuaded myſelf that he had ceaſed to hate me; I felt an eſteem for him, and was ſo confident of his integrity that I would not believe my friends, who were continually repeating to me, that I ought to be on my guard againſt him, and that he was continually aſperſing my character. It is true that, on his part, the Abbé did every thing in his power to deceive me in this reſpect: he was laviſh in proteſtations of friendſhip, to which he gave a degree of expreſſion that

" Duke de Chartres burſt into tears as he
" made this confeſſion, and his brother,
" who was preſent and in tears, ſaid to
" every particular as it was enumerat-
" ed: *It is true, nothing can be more true.*
" I deſire the Abbé to anſwer imme-
" diately in the Journal to all theſe
" things. He has no need either of
" time or conſideration. The anſwer I

that bordered upon tenderneſs and ſenſibility; he never praiſed me for any thing relative to the education, but on other points his encomiums were exceſſive. I was ſenſible of their extravagance, but I could not perſuade myſelf that, after holding ſuch language before ſo many witneſſes, it was poſſible for him to calumniate me in the world. Two days preceding that on which the Duke de Chartres made this ſtrange confeſſion, the Abbé read aloud in my apartment, in preſence of eight perſons, a tale written by himſelf and of which I was the *heroine*. In this little performance he extols *my ſenſibility and the goodneſs of my heart*, and compares me to *a beneficent fairy*, &c. and the very next morning he deſcribed me to my pupils as *proud, hypocritical and odious*. I have preſerved the tale, which is in the hand-writing of its author.

" demand (and I have a right to de-
" mand it) muſt be clear, poſitive, direct,
" article by article, and written without
" a moment's delay in the Journal: M.
" Lebrun will wait for it, and bring
" it me. I have written this in leſs
" than half an hour, and the anſwer
" need not take a longer time.—I ought
" to add in this Journal that the two
" princes have alſo declared, that theſe
" converſations had never paſſed in pre-
" ſence of M. Lebrun, *becauſe no one*
" *would have dared to ſay ſuch things be-*
" *fore him*, and it was for that reaſon
" the time of the Latin leſſons was
" choſen, when M. Lebrun was not in
" the apartment. I ought alſo to add
" another indiſputable truth, and for
" which I have the ſame two witneſſes
" as have dictated this article: it is, that
" I have never ſpoken to my pupils of
" theſe gentlemen but to praiſe the
" goodneſs of their hearts and their im-
" maculate probity, to exhort them to

"confide in their preceptors, and cheriſh "for them ſentiments of the tendereſt "principles and the moſt lively grati- "tude. I have never aſked the children "the moſt trivial queſtion reſpecting what "paſſed between them and theſe gentle- "men, and that for two reaſons: firſt "becauſe I thought myſelf ſure of being "informed of every particular and "every word by means of the Journal; "and ſecondly becauſe I feared that by "interrogating them I might excite in "the children a ſuſpicion that I had "not confidence in theſe gentlemen.— "The princes have juſt read this paper, "and deſire to put their names to it "in atteſtation of the perfect accuracy "and truth of what it contains *."

"Signed,

"DUKE DE CHARTRES.

"DUKE DE MONTPENSIER."

* I did not ſend this long article to the Abbé for reaſons which will preſently be ſeen. I had

Saturday, two o'clock.

"AFTER writing the preceding "article, I reflected that if I ſent this "detail to the Abbé; conſcious that he "had no excuſe to aſſign, he would re- "fuſe to anſwer or even acknowledge "that any mention had been made of "me: I have therefore ſimply written "the note annexed to this Journal *.

"The

written it in the Journal, which I detained from M. Lebrun till the next day, contenting myſelf for the preſent with writing a note to the Abbé Guyot upon a ſeparate piece of paper.

* This note, as I have obſerved, was upon a ſeparate piece of paper. I only ſaid in it, that M. de Chartres had informed me that, for eighteen months paſt, he had paſſed his Latin leſſons in making complaints of me to the Abbé; and without expreſſing myſelf in terms of ſtrong reſentment, I aſked the Abbé how he could think of liſtening to ſuch complaints, and why he had not informed me of the circumſtance either in perſon or by means of the Journal; and I demanded an immediate anſwer. From the tone of my note the Abbé was led to think that this was all the Duke had ſaid to me: he

"The Abbé ſends me an anſwer in "which he confeſſes two things, the only "ones that I conſider as of any import- "ance from his mouth. Firſt, that it "is true the Duke de Chartres has for "a long time been accuſtomed to com- "plain and ſpeak ill of me at the Latin "leſſons. Secondly, that the Abbé has "not informed me of this, *becauſe no "opportunity had offered*, and has not "mentioned it to M. Lebrun, as not "wiſhing *a circumſtance of this nature to "be recorded in the Journal.* The Abbé "then, by his own confeſſion, thought it "of great importance. In this he was "right. But how are we to believe that "during a period of eighteen months, "or even ſuppoſing it to be only ſix, "he has had no opportunity of inform- "ing me? He has ſeen me every day;

he flattered himſelf that the evil was not without remedy, and he anſwered as is ſtated above, by a note in his own hand-writing, which I ſhall be careful to preſerve.

" what ſhould have prevented him from
" telling me that he had ſomething of
" importance to communicate reſpecting
" the Duke de Chartres? Does he not
" know that this would have been ſuffi-
" cient to have excited my attention
" and made me anxious to hear him?
" Beſide what ſhould have hindered him
" from writing? He has written page
" after page upon ſubjects of trivial con-
" cern, without mentioning a ſyllable of
" this matter. How are we to believe
" that he might not have ſilenced in the
" firſt inſtance a child ſo docile as the
" Duke de Chartres? Why has this
" child never ſaid any thing of a ſimilar
" nature to M. Lebrun? Becauſe M.
" Lebrun would not have ſuffered it.
" How could the Abbé repeat every
" day before this child that he was of
" *a good, an excellent natural diſpoſition?*
" How redouble his kindneſs for him,
" ſhew him a thouſand times more
" friendſhip than ever, and give ſo fa-
" vourable

"vourable an account of him in the "Journal *? He is indeed good; the "confeſſion he has voluntarily made me "proves it, and I will anſwer for his "being one day an excellent, an admi-"rable character: but all the efforts of "M. Lebrun and myſelf might have "been ineffectual and vain, if ſincerity "and remorſe had not led the prince "to a confeſſion of the truth. I have "now nothing farther to demand of the "Abbé: it is not to be ſuppoſed that "he will acknowledge facts of ſo horri-"ble a nature as thoſe contained in the "declaration on the Journal, indiſputa-"ble as they are. He has made the "only confeſſion it would be poſſible to "extort from him. It is enough; of "the reſt the Duke and Ducheſs

* The Abbé gave every day in the Journal an account of the Latin leſſons, and ſince the period that theſe leſſons had paſſed in ſpeaking ill of me, the Journal repeated almoſt conſtantly this judgment: *Good leſſon; excellent Latin leſſon*, &c.

d'Orleans

" d'Orleans ſhall judge. In the mean " time I am expreſsly authoriſed by " them to tell the Abbé not to appear " before the children, till he has farther " orders, not to ſet his foot within their " apartment, and not to write to them. " M. Lebrun is charged with the care " of them. The Abbé may ſave him- " ſelf the trouble of writing to me, as I " ſhall ſend his letters back without " opening them. He muſt now addreſs " himſelf to the Duke and Ducheſs " d'Orleans. The Duke will return on " Monday, and will take the earlieſt op- " portunity of ſpeaking to the Abbé."

Reflections on the Abbé Guyot's answer, the original of which shall remain in this Journal.

THEY *(the princes) have often told me that I was the subject of conversation at Belle Chasse and at Livri, that my conduct was severely criticised and blamed, and that I was not loved* *.

" Unjust recrimination, replete with " lies and absurdities. The Duke de " Montpensier has never said a word; " his brother did him this justice from " the first moment, and still persists in " asserting his innocence. If the chil- " dren, or one of the children told him " this, the Abbé either believed it or " did not believe it; if he did believe " it, how could he have professed before " all the world so warm a friendship for

* The passages printed in Italics are the Abbé's; those marked with inverted commas are my reflections.

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" me?

" me? How, in preſence of M. Lebrun " and five or ſix other perſons at Livri, " could he have ſhed tears when he " ſpoke of his attachment, expreſſ- " ing himſelf at the ſame time in the " moſt affectionate terms? If he did not " believe it, why was not this child re- " primanded in the ſevereſt manner for " a falſehood and calumny of ſo black " a nature? How on the contrary could " the Abbé treat him with additional " kindneſs, and praiſe him every day " and upon all occaſions for his excel- " lent character and diſpoſition? In ei- " ther caſe why did he not acquaint " me with the circumſtance? When I " undertook the education of the princes, " the Abbé was permitted to remain " upon the expreſs condition, for which " he pledged his honour both by word " of mouth and in writing, *that he would* " *conceal nothing from me relative to the* " *children; that he would inform me with* " *the moſt ſcrupulous accuracy of every thing*

" *they*

" *they ſhould ſay and do in my abſence*;
" which was indeed the ſole object of
" this Journal, and my only reaſon for
" inſtituting it."

I conſtantly told the Duke de Chartres that he ought not to bring me ſtories of this ſort;

" *Conſtantly* ſuppoſes that the ſtories
" were frequently repeated, and certain-
" ly a ſingle word on the part of the
" Abbé, ſpoken with ſincerity upon the
" firſt occaſion that offered, would have
" ſilenced them for ever. *Ought not to*
" *bring me ſtories of this ſort.* This ex-
" preſſion ſuppoſes the ſtories to be true,
" and does not blame them on their
" own account, but as brought to the
" Abbé. The true and becoming an-
" ſwer would have been, that I was al-
" together incapable of ſpeaking ill of
" one of the inſtructors of my pupils,
" and that nothing could be more un-
" queſtionable than this, ſince Mon-
" ſeigneur and Madame would certainly
" not

" not retain about the perſons of their " children a man in whom I did not " place a confidence. It would have been " true and becoming to have ſaid, that " the child muſt have miſtaken my " words or miſapprehended my mean- " ing; and that the Abbé could not " doubt of a friendſhip of which I had " given him ſo many proofs."

That it was a proceeding by no means worthy of him; that I certainly did my beſt to ſatisfy and pleaſe, and that I had no doubt of obtaining the ſucceſs which my heart deſired; but that in any caſe I ſhould always derive conſolation from the teſtimony of my conſcience, which a man who valued his tranquillity would at all times take care to enſure.

" Who does not feel in all this cir- " cumlocution and tautology the uncon- " querable embarraſſment of convicted " diſhoneſty, deſirous of denying its na- " ture, and of artfully ſoftening down " what is imputed to it? Who does not

" ſee

" ſee in theſe double diſtilled inſinuations
" the moſt direct complaint, and the moſt
" unequivocal cenſure? *I ſhould always*
" *derive conſolation from the teſtimony of*
" *my conſcience.* Do not theſe words
" imply that conſolation is neceſſary,
" and that the ſucceſs is nothing leſs
" than certain? Do they not inſinuate
" that my conduct is erroneous, and that
" my carriage is of a ſort by no means
" calculated to inſpire confidence? Is all
" this verboſity, and theſe unmanly in-
" ſinuations, a part of the anſwer that
" ought to be made to a child who *adopts*
" *a proceeding by no means worthy of him?*
" Would it not have been better for the
" Abbé to have anſwered ſimply—*I am*
" *obliged by my duty to inform the Counteſs*
" *of all your converſation; I have paſſed*
" *my word that I would do ſo, and my*
" *ſituation and hers render it peculiarly*
" *indiſpenſable: I ſhall record what you*
" *have ſaid in the Journal, and if you offen*

" *at*

" *at any farther obſervations upon the ſame* " *ſubject, they will alſo be recorded.* I " cannot perſuade myſelf that, if the " Abbé had thus ſpoken, the converſa- " tions to which alluſion is here made " would have been often repeated, or " in the firſt inſtance of any conſiderable " length."

In other caſes, where the converſation turned upon the paucity of buſineſs the Marchioneſs had left me, and which the Duke de Chartres treated in a jeſting way,

" In a jeſting way! It appears then " that the ſubject was ſufficiently fami- " liarized to the Duke, by the perſons " with whom he was converſing, to ena- " ble him to treat it with frolic and jeſt. " Certainly a familiarity like this had " never experienced any conſiderable " check, and at the ſame time the Abbé " Guyot, who was the witneſs of theſe " abortive jeſts, at my expence or his " own, for that is not clearly expreſſed, " was continually applauding the cha-

" racter,

" racter, ſincerity, and openneſs of this " child."

In a jeſting way, telling me that he was perſuaded I did not know how to comport myſelf under theſe new circumſtances; I conſtantly replied,

" Conſtantly! An air of repetition is " always uppermoſt in theſe facts, and of " conſequence the jeſts, ſuch as they were, " were frequently made."

Replied, that I ſhould be particularly obliged to him to requeſt the Marchioneſs to be explicit with me upon this ſubject.

" This is indeed a ſingular commiſ- " ſion. The beginning of the ſentence " led us to expect a grave and ſevere " reprimand; no ſuch thing: all that " follows is a requeſt, couching a ſtrange " ſort of meſſage, which aſſuredly was " intended to bear the impreſſion of ſe- " vere irony."

Upon this ſubject, in which caſe I ſhould no doubt derive benefit from her cenſures, if they

they were juſt, or ſhew the error in which they were founded, if they were otherwiſe.

" This ſtroke may with propriety be " ſtyled *a jeſt worthy of Tartufe:* the " hypocritical humility of the expreſſion " but thinly veils the ironical confidence " of the ſpeaker. Let me add, that " theſe long diſcourſes ſufficiently ſhew " the mutual confidence that prevailed " in the converſation. All was quiet " diſquiſition and tranquil dialogue. " The Abbé betrays no auſterity, no " diſlike of the topic, but repeats pom- " pous phraſes upon the ſubject without " end. He appears to believe every " thing that is told him, and when my " illiberality is deſcribed, he contents " himſelf with wiſhing that I would " make it perſonal, *in order that he might* " *derive benefit from my cenſures, if they* " *were juſt, or ſhew the error in which* " *they were founded, if they were other-* " *wiſe*; and he probably expects, that I " ſhould find out this wiſh by divination,

" ſince

" ſince there is nothing that he appears
" more anxious to conceal from my diſ-
" covery."

When I take a retroſpect of the whole, I am bold to declare that in this critical ſituation,

" Critical! How ſo? Good ſenſe and
" integrity would have found no diffi-
" culty in it."

Critical ſituation, I have diſplayed a ſpirit of liberal juſtice towards the Marchioneſs, and the pureſt moderation in what reſpects myſelf. I ſhould indeed have undoubtedly communicated the whole to her at once, if liberty had been given, and opportunity occurred for ſuch communication.

" The ſtupidity of this paſſage is un-
" paralleled. How is it poſſible that at
" Livri, where we dined and ſupped
" every day together; at Paris, where
" we dined together five times a week,
" the Abbé Guyot ſhould be in want of
" *opportunity* or *liberty* to ſpeak to me?

" It is true, that with reſpect to ſuch " articles as were material to the educa- " tion, I required them *to be put in writ-* " *ing*; and the longer my experience " has been, the more judicious does this " method appear: but I was never ridi- " culous enough not to admit of an ex- " ception from this rule. My inflexibi- " lity has only reſpected the conteſts that " have occurred between theſe gentle- " men and myſelf; in other reſpects, I " have a thouſand times diſcourſed with " them about the children, and heard " from their own mouths many particu- " lars relative to their language, their " ſentiments and their conduct, as this " Journal frequently teſtifies. The " phraſe will more than once be found— ' *I do not enter into particulars upon this* ' *article, becauſe I have given a verbal* ' *account of it to Madame de Genlis.*' He " would have *communicated the whole to* " *me at once*: and yet eighteen months

" are

" are elapſed, and not a ſyllable has been " uttered upon the ſubject. On the " contrary, he has every day repeated " his eulogium of the Duke de Char- " tres, he has ſeen me often in private, " he has by his own deſire a thouſand " times converſed with me alone reſpect- " ing his own affairs, his brother's, &c. " and he has written me a hundred let- " ters, all of enormous length, and not " one containing a word of this impor- " tant article."

It has been only ſince laſt winter, pretty much about the time of Lent, that the Duke de Chartres has complained to me of the manner in which the Marchioneſs treated him. At firſt I told him that he ought not to ſuffer it to give him pain.

" *At firſt!* It is very remarkable that " the Abbé ſtops there, and does not " tell us what he ſaid in the ſequel. " *That he ought not to ſuffer it to give him* " *pain*, is a mode of expreſſion that is

" incapable of being interpreted in a
" good ſenſe. We ought to feel pain,
" ſevere pain, when we are juſtly repre-
" hended; without that no error can be
" corrected. It is impoſſible to ſay to
" any one that he ought not to ſuffer a
" thing *to give him pain*, unleſs the thing
" itſelf be abſurd and unworthy of no-
" tice."

That the ſtrong expreſſions ſhe employed, were no unanſwerable proof of her opinion that his diſpoſitions were erroneous and diſgraceful.

" What can we infer from this jumble
" of words, except that the Duke was
" to pay no attention to my reprimands,
" becauſe I did not know the meaning of
" what I ſaid?"

They only proved the zeal of the Marchioneſs for his welfare; that it depended upon himſelf to put an end to what occaſioned him ſo ſenſible a mortification, by exerting all his diligence in the ſtrict diſcharge of his duty,

duty, and that the more acutely he felt the treatment he received, the greater attention and effort he ought to exert.

" Such, even if we ſhould give the " moſt implicit credit to the Abbé, was " his mode of repelling the complaints " that were made againſt me; ſuch was " *at firſt* his language: and moſt cer- " tainly ſuch language at firſt was calcu- " lated to encourage a repetition of " complaint. In ſpite of the hypocriſy " and falſehood that betray themſelves in " every line, the Abbé has not the cou- " rage once to affirm that he aſſerted my " juſtice, the propriety of my reprimands, " and the diſcretion of my remarks. " Had he vindicated me in one ſingle " inſtance, is it to be believed that he " would not have told of it? He has not " even the courage to affirm that he once " told the Duke de Chartres that he was " in the wrong, or that he ought to be " perſuaded that he was in the wrong,

" ſince I had thought it neceſſary to re-
" buke him."

I often told him that it was very improper to bring his complaints to me, and that I certainly would put them in the Journal if he continued them.

" If the Abbé ſaid this often, he has
" as often broke his word. What an
" example in every reſpect has he been
" exhibiting to his pupils!"

Sometimes at the leſſons this ſort of converſation continued for a long while.

" Obſerve we have here the Abbé's
" own confeſſion for this material ar-
" ticle."

And I did not put an end to them, but by threatening afreſh to inſert them in the Journal. I did not put my threat into execution becauſe I was unwilling to give them the permanent and unequivocal form that the Journal implied.

" Why not? Why not publiſh them
" in the Journal de Paris? The preſent

" Journal

" Journal was peculiarly adapted for
" that purpoſe, ſince it owed its exiſtence
" to motives of a ſimilar nature. But if
" the Abbé could not bear to think of a
" Journal, why did not he write me a
" letter upon the ſubject?"

It certainly was not a wiſh to hear the complaints repeated, or a deſire to lead to ſo unpleaſant a topic; but a motive of politeneſs and eſteem for the Marchioneſs, that prevented my having recourſe to this expedient.

" As much as to ſay that the com-
" plaints were of ſo heavy a nature, and
" would have ſo deeply wounded my
" reputation, that the Abbé, out of pure
" kindneſs to me, could not bear the
" thought of their being placed upon
" record. It is indeed impoſſible to ſay
" whether politeneſs, frankneſs, or ho-
" neſty conſtitute the moſt leading fea-
" ture of this conduct."

In every thing that paſſed upon the ſubject.

" Theſe are the laſt words of the " Abbé Guyot's reply. The conſtruc- " tion implies that there is ſomething " wanting to complete the ſentence; but " this is all that the Abbé gave to M. " Lebrun; and his underſtanding was ſo " confounded, that it is no wonder he " found himſelf a little abruptly at the " end of his reaſons.

" The concluſion from the whole of " this inſidious paper, evidently a fabri- " cation in every part of its detail, is that " the Abbé, however caſed in the mail " of hypocriſy and falſehood, was unable, " preſſed as he was for an immediate " anſwer, and ignorant that I was miſtreſs " of all the particulars, to avoid the de- " ciſive confeſſion, that for eighteen " months paſt the period of the Latin " leſſons was ſpent in invectives and " complaints againſt me. His place,

" our

" our reciprocal connection, the word of
" honour which he had given, and the
" firſt and moſt indiſpenſable of his du-
" ties, commanded him to give me an
" immediate account of the whole.
" What has been his actual conduct?
" He has never uttered a word to me
" upon the ſubject, and he redoubled
" his careſſes and eulogiums of the Duke
" de Chartres, preciſely from the com-
" mencement of that period: Abbé
" Guyot, preceptor to the prince, and
" ordained to the ſacred office, has ſuf-
" fered him to communicate for the firſt
" time in the ſacrament of the maſs, un-
" der theſe circumſtances, without repa-
" ration and without penitence. Such
" are the facts that now ſtand proved
" under his own hand. After this, what
" faith is to be placed in his denying
" that it was he who excited the com-
" plaints of the child, and poiſoned his
" mind; his manner of denying it proves

" its truth. The Abbé has always en-
" vied and hated me; for a time how-
" ever he obſerved in his conduct to-
" wards the children ſome conſtraint,
" and did not begin to diſplay his ran-
" cour till he had ſecured his church pre-
" ferment of twelve thouſand livres a
" year; the riſk would before have been
" too great. He might by a ſingle word
" have put an eternal ſtop to theſe con-
" verſations, and by his own confeſſion
" they have continued for more than a
" year, and the Journal has in general
" given a favourable account of the La-
" tin leſſons, particularly during the laſt
" ſix months. Theſe, I believe, are
" proofs as complete as can be deſired
" of the wickedneſs of this man, whoſe
" conduct is as devoid of penetration as
" it is contemptible*. The firſt im-
" pulſe

* The abſurdity of this conduct is indeed inconceivable; but the Abbé, knowing that I never queſtioned

" pulſe of my mind was to requeſt the
" Duke and Ducheſs d'Orleans to for-
" give the Abbé, and in this reſolution
" I have perſiſted for two days: but
" they are of opinion, that to ſhew the
" leaſt indulgence in a caſe of ſuch fla-
" grant deceit and malignity will be a
" pernicious example to their children;
" and this reflection is ſo juſt that I am
" angry with myſelf that it did not im-
" mediately occur to me. The Journal
" proves that, had my credulity been
" leſs, the Abbé's conduct is preciſely
" what I ought to have expected; a
" thouſand inſtances are there apparent
" of his envy and hatred againſt me, of
" his inſincerity and extreme falſehood,

queſtioned the children reſpecting what paſſed between them and theſe gentlemen, knowing that I was perfectly free from ſuſpicion, and that I imagined every the minuteſt particular to be recorded in the Journal, never ſuppoſed that the Duke de Chartres would have either the fortitude or the ſincerity to tell me of his own accord things of this nature.

" of the narrowneſs of his underſtanding
" and his extravagant pride, of the moſt
" limited and erroneous views, and the
" moſt abſurd mode of reaſoning. Theſe
" facts are particularly demonſtrated in
" the year 1785; and whoever ſhall read
" this part of the Journal only, will per-
" fectly underſtand the Abbé's character
" and diſpoſition, and will perhaps be
" aſtoniſhed that, with the authority I
" poſſeſſed, I extended ſo far my pa-
" tience, indulgence and credulity.
" The Abbé has certainly done no in-
" conſiderable injury to my work of edu-
" cation, and I ſhould at preſent have
" greater reaſon to rejoice in the ſucceſs
" of my efforts, had he poſſeſſed the in-
" tegrity and merit of M. Lebrun: but
" the injury is not irreparable. The
" fault of the Duke de Chartres is a very
" common one; and the confeſſion he
" has voluntarily made, without any in-
" terrogation, any ſuſpicion on my part,

" is

" is a proof of generoſity, ingenuouſ-
" neſs, and an excellent heart. There
" is not one child in a hundred that can
" reſiſt the pleaſure of complaining when
" the perſon whom he beſt loves repri-
" mands him *, and that will not, at ſuch
" a time, readily liſten to any ill that

* It is to be remarked, that, particularly in his infancy, I reprimanded the Duke de Chartres much more frequently than the other children, becauſe he had a number of anticks and diſagreeable habits, trifling indeed in themſelves, but of which I thought it abſolutely neceſſary to break him. Meanwhile he loved me with ſincere affection, for a better heart than his does not exiſt; and he was truly unhappy when we were upon bad terms. At firſt the Abbé appeared to pity him, and thus became his confident in this reſpect; afterwards he attempted to incenſe his mind againſt me, and deſtroy in him that lively gratitude and natural regard which I never failed to experience. The Abbé did not ſucceed, but he was liſtened to by a child of eleven years, whoſe principles were unformed, and who knew that his complaiſance would be rewarded with this account on the Journal: *Excellent Latin leſſon.*

" may be ſpoken of that perſon. My
" daughters, whoſe diſpoſitions were ſo
" amiable, and who certainly loved me
" with tenderneſs, were not exempt
" from this fault; they have a thouſand
" times confeſſed to me in the courſe of
" their education, that they had ſaid in
" their moments of chagrin to the femmes
" de chambre who attended them, that
" I was *unjuſt*, *tyrannical*, and *extrava-*
" *gantly ſevere*. It is of importance that
" children ſhould never have about them
" perſons who will tolerate ſuch diſcourſe.
" In the caſe of the Duke de Chartres
" there was an additional temptation,
" that of being excuſed from a tireſome
" leſſon in a language which he did not
" like, of being treated with kindneſs by
" the Abbé, and of knowing that I ſhould
" read a favourable account of him in
" the Journal. One thing, however,
" may be ſaid in the Duke's praiſe, that
" ſince the period when theſe converſa-

" tions

"tions firſt began, his friendſhip for the "Abbé has very perceptibly diminiſh-"ed; and I have long obſerved that all "his affection and preference, as well "as thoſe of his brother, were ex-"cluſively turned upon M. Lebrun. "It was that he deſpiſed the one "and eſteemed the other. Thus what "the Duke de Chartres has done is "very excuſable, and the manner in "which he has repaired it is entitled to "commendation; and the conduct of "his brother is perhaps unexampled at "ſuch an age. The firſt has com-"mitted no fault that need give us any "apprehenſions as to the future, and "the ſecond has diſplayed for the ſpace "of eighteen months a degree of virtue "and firmneſs that would do honour to "a youth of fifteen years *. There is "therefore

* It is true that M. de Montpenſier was reprimanded by me leſs frequently, becauſe he had more good qualities, and that I gave him fewer things to ſtudy, becauſe he had not the aſtoniſhing memory of

" therefore in all this nothing assuredly
" that could give us pain, but the con-
" trary. What however might have
" been the consequence if the Duke de
" Chartres had not made this confession!
" I cannot think of it without shudder-
" ing. My security in this respect was
" perfect; I should never have disco-
" vered the truth, and the Duke might
" have been corrupted and irretrievably
" ruined; without taking into the ac-
" count that the princes would never
" have understood a word of the Latin

of his brother. Beside the Abbé was more anxious to gain the eldest, merely from the consideration of his being the eldest. I can say however, without the fear of contradiction, that the conduct of M. de Montpensier announced at that time all the qualities that at present adorn his character. When I asked him why he had not informed me of these conversations, he replied: *I should have done so had I shared in my brother's fault; but I was unwilling to be my brother's accuser.* I have written an account of all these particulars in my private Journal, but have suppressed them in the printed fragments, because it was then my determination not to speak of these quarrels.

" language:

"language: but this gave the Abbé no "concern; he had his anſwer ready: he "had continually repeated that I did "not allow ſufficient time for this ſtudy, "and he would have thrown the whole "blame upon me alone *.

* The following letter was written to me by M. d'Orleans relative to the Abbé Guyot, whom he ſaw the day after my writing the above article in the Journal.

"The Abbé is oppreſſed with grief, is unable to "ſay a word in his own vindication, and acknow- "ledges the impropriety and injuſtice of his conduct. "He always wiſhed, he ſays, to act otherwiſe, but "was never able. I told him that he muſt never again "appear before me or the children, and muſt give "up his apartment on Sunday. He replied: *I "am then in the moſt horrid diſgrace.* He withdrew, "his countenance pale as death. I have juſt ſpoken "to M. Lebrun, as was agreed between us. I am "glad that this affair is at an end, and I hope you "will have no future cauſe for chagrin in the educa- "tion of our children, &c."

I have carefully preſerved the original of this letter.

Note

Note of M. le Couppey, ſucceſſor to the Abbé Guyot *.

WHEN I had the honour of giving, about two months ago, my firſt leſſon to the princes in the Latin language, I found that they had made very little proficiency, conſidering the time that appears to have been devoted to this

* M. le Couppey was equally learned both in the Greek and Latin languages, which he taught our pupils with ſingular zeal and ſucceſs, and I conſtantly found in him the moſt ſure and the moſt delightful ſociety. How happy ſhould I have been had he always occupied the place of the perſon whom he ſucceeded!—The world has thought it ſtrange that I did not chooſe an eccleſiaſtic to ſupply the Abbé Guyot: prieſts were offended and bigots railed at me. But I as little regarded them as I did the atheiſts and irreligious perſons whoſe reſentment I had drawn upon myſelf by my publications. To ſay and do what I conceive to be virtuous and uſeful, will ever be the only rule of my conduct.

ſtudy.

ſtudy. I have been obliged to return to the firſt rudiments of grammar, upon which too much ſtreſs cannot be laid when the object is to teach a learned language by the mode of principle and analyſis; a method infinitely to be preferred to that of uninſtructed and random practice, which has been attempted to be ſubſtituted in its room. I then paſſed to a work that by its nature excludes long periods, which are always embarraſſing to a beginner: I ſpeak of the Colloquies of Eraſmus, the Latin of which is ſufficiently pure without being too difficult. For the ſake of variety, both as to their ſtudies and as to ſtyle, I have thought proper to add to this firſt author an eaſy hiſtorian, who gives an abridged life of the principal perſonages of ancient Rome, whoſe names and exploits are already familiar to the princes. By means of this previous knowledge the meaning of the writer is aſtoniſhingly facilitated, and they have nothing to attend

tend to but the words of this new language.

Note of Madame de Sillery, 1787.

"MY health has not permitted me to "anſwer ſooner an article in the Journal of "the ſixth of this month. M. Lebrun ap- "pears in it to blame the Duke de Chartres "for having given me an account of "ſome words that fell from M. Lebrun "relative to me. He calls this action "by the name of *tale bearing*; it de- "ſerves it not in the odious acceptation "of that word: the Duke de Chartres "ſimply diſcharged a duty. Monſeigneur "and Madame, after the cruel affair of "the Abbé Guyot, expreſsly enjoined "him never to ſuffer any perſon con- "cerned in the education to ſpeak a "word or even the moſt indirect cen- "ſure againſt me, without informing "me of it and telling the perſon

"chargeable

"chargeable with ſuch indiſcretion
"that he ſhould do ſo. This has been
"preciſely the conduct of the Duke
"de Chartres in the preſent inſtance,
"and he is only to blamefor not having
"immediately ſaid to M. Lebrun that
"he meant to tell me of it. To be a
"*tale bearer* is to repeat unneceſſarily
"an imprudent converſation, for the
"ſake of creating diſſenſions and ani-
"moſities, without the knowledge of
"the perſon cited, and by expreſsly de-
"ſiring that he may not be informed of
"it. It is indiſpenſable that I ſhould
"know in what manner the perſons
"connected with the education ſpeak of
"me to my pupils, and that they di-
"miniſh in no inſtance, not even in the
"moſt trifling things (in important
"things they cannot) the reſpect and
"affection which my pupils owe me.
"Beſide the Duke de Chartres com-
"plied with the order of his father, an
"order for which there was too much
"reaſon,

"reaſon, from the perfidy of which I "had been the object. He was not at "all deſirous that M. Lebrun ſhould be "ignorant of this proceeding; he acted "the part neither of a traitor nor of a "buſy-body; on the contrary, he was "faithful to his word, and diſplayed "upon this occaſion both integrity and "firmneſs: he has not therefore been "*a tale bearer*, he has done what was "his duty *.—M. Lebrun ſays: *How* "*can it be ſuppoſed that I ſhould now have*

* M. Lebrun, who took it amiſs that the Duke de Chartres had informed me of an inſtance in which my conduct had been cenſured, allowed himſelf, a few days after, reſpecting a jeſt that I mentioned in confidence before him, ſecretly to repeat it to the perſon who was the object of it, and whom it highly offended. For myſelf, I at this very time laid an injunction on the Duke de Chartres and his brother never in future to inform me of any thing that might be ſaid againſt me by M. Lebrun or others; adding, that I committed to them the care of defending me on ſuch occaſions, &c. Theſe particulars may be ſeen in the firſt volume of this publication.

"*ſpoken*

" *ſpoken ill of Madame de Sillery, when it*
" *is well known that I did not ſpeak ill of*
" *her upon occaſions that have formerly oc-*
" *curred?* This is not properly ſpeaking
" the queſtion; and unleſs a perſon ſhould
" deſcend to calumny like the Abbé
" Guyot, I may ſafely put the ſpeaking
" ill of me at defiance. But to cenſure
" the arrangements I make, is an indiſ-
" cretion which a man of M. Lebrun's
" age and circumſpection ought not to
" allow himſelf. I will add, that, in the
" confeſſion made by the Duke de Char-
" tres, reſpecting the Abbé Guyot, though
" it be indeed true that he acknowledged
" M. Lebrun had never ſpoken ill of me,
" and that the Abbé had not dared do it
" in his preſence, yet the Duke ſaid at
" the ſame time that M. Lebrun very
" frequently indulged himſelf in ſlight
" animadverſions on my conduct both
" directly and indirectly. I did not record
" this trivial fault in the Journal, becauſe

" I did not think it of ſufficient moment,
" and becauſe what I wrote was imme-
" diately to be ſubmitted to the inſpec-
" tion of Monſeigneur and Madame.
" Beſide, conſidering the extreme inti-
" macy that ſubſiſted between the Abbé
" and M. Lebrun, I was not at all aſto-
" niſhed at this; I was ſatisfied with the
" certainty that M. Lebrun had not been
" ſo far ſeduced as to forget what he
" owed to me and to his own ſituation,
" and I readily excuſed theſe trivial er-
" rors, which did not leſſen the opinion
" I had ever entertained of M. Lebrun's
" integrity and honour. I even thought
" it right not to mention them, and but
" for the trifling event that has happened
" I ſhould always have been ſilent upon
" the ſubject. Meanwhile there is in
" all this nothing that ſhall diminiſh my
" regard for M. Lebrun, or make me
" depart from the reſolution I formed,
" when I firſt took upon myſelf the
" charge of the education, to live upon

" terms

" terms of good underſtanding with the
" perſons appointed to aſſiſt me, to ſhew
" upon all occaſions the ſame gentleneſs
" and forbearance, and to exhibit marks
" of ſincere friendſhip to all who ſhall
" be diſpoſed to diſplay kindneſs to me.

Saturday, 12 May 1787.

AT half after ſix I looked into the Journal, and read with attention the note of the Marchioneſs. I reſume the ſubject only to aſſure her that in future ſhe ſhall never have the ſmalleſt reaſon to reproach me, and that I do not recollect ever having allowed myſelf in any cenſure directly or indirectly before our pupils in the Abbé's time, though we ſometimes complained to each other when we imagined that we had cauſe for complaint. I have before frankly acknowledged this, and expreſſed my regret to the Marchioneſs: ſhe aſſured me that it ſhould be buried in oblivion. I

count

count upon her friendſhip, and truſt that I ſhall merit it by the ſincerity and ardour of my attachment.

Sunday, 12 Auguſt 1787.

Note of Madame de Sillery.

"IN juſtice to the Duke de Chartres I "ought to obſerve in this place, that "he has voluntarily expreſſed a deſire to "expend the whole of his ten louis in "charitable actions. I told him that he "would do well to employ a part of it "in that way; but that he might alſo "purchaſe ſome trifling things for him-"ſelf. He has purchaſed ſome boxes, "one for me, which I have refuſed, and "another for my mother. Of his own "accord he gave a louis to the man "whom he had ordered to call upon "him, and another to an old man in "diſtreſs, whoſe two children he alſo "furniſhed with proper clothing: in

"fine,

"fine, he came to me again this morning
"to tell me that he was inclined to give
"all he had left to a certain poor woman.
"I adviſed him to give her twelve livres,
"to aſk a ſimilar ſum of his brother, and
"we thus collected for this poor woman
"two louis. Theſe things afford me
"extreme pleaſure; they are the fruit
"of the ſentiments we have taught them,
"and it is juſt that M. Lebrun ſhould
"be informed of this conduct, and par-
"take of my ſatisfaction."

---

26 *November* 1787.

THE Marchioneſs has done me the favour to renew her aſſurances that ſhe would be glad to ſee me as often as poſſible, on any of the days of the week without exception, to dinner at Belle Chaſſe; aſſuring me at the ſame time that ſhe ſhould not think herſelf neglected whenever I might be diſpoſed to dine with any of my acquaintance: on this

head ſhe left me at full liberty, ſatisfied that whether I came oftener or ſeldomer my attachment would be the ſame: in this deciſion ſhe has done no more than juſtice to my ſentiments. She farther added, that as ſhe ſaw company on Sunday, ſhe ſhould be glad I would come on that day, as an unequivocal proof of the harmony between us. She has directed me to write to her by the appellation of friend, has deſired that I would employ that epithet in ſpeaking to her before her pupils, and has kindly approved of my making uſe before ſtrangers of ſuch expreſſions as may beſt convey the reſpect I feel, and the attachment with which I am penetrated. I acknowledge this condeſcenſion with gratitude, and hope ſhe will have reaſon to be ſatisfied with my returns*.

* I was very much ſatisfied at that moment, and I wrote upon the Journal aſſurances of a friendſhip that I hoped would laſt for ever. But I ſoon experienced a repetition of the ſame reſerve and captiouſneſs.

Note

Monday, 9 *June* 1788.

Note of Madame de Sillery.

"I HAVE juſt been reading the Jour-
" nal, and I ſee with extreme ſurpriſe a
" very bitter complaint on the part of
" M. Lebrun, dated 3 June. M. Le-
" brun ſays that for twelve months paſt
" I have *treated him ill*. I do not like
" theſe vague accuſations; they remind
" me too much of the Abbé Guyot.
" In what do I treat M. Lebrun ill? I
" dine here with no one but himſelf and
" the children: without treating him ill
" I might dine *alone* with them, which
" would be agreeable to the etiquette
" that has always been obſerved. With-
" out treating him ill I might invite
" other perſons to this table; but I ad-
" mit no one elſe. Beſide I behave at
" all times to M. Lebrun with uniform
" civility and kindneſs; for a year I
" have never ſpoken to him but to ſay

" obliging things, and there has not been
" the ſhadow of any miſunderſtanding or
" aſperity. Let us not revive paſt bick-
" erings; we live in peace, let us conti-
" nue thus. I have reaſon to praiſe, in
" every reſpect, the eſtimable conduct
" of M. Lebrun, and his vigilant cares:
" it is a juſtice that I am eager and de-
" lighted to render him upon all occa-
" ſions. He diſcharges his duty towards
" the princes with as much punctuality as
" zeal and underſtanding; we have had
" neither quarrels, nor ill humour, nor
" diſputes. What is he deſirous of more?
" That we ſhould live upon terms of
" greater intimacy? I will frankly tell
" him that our characters and modes of
" thinking ſtand in the way of this.
" Our reſpective ſituations are another
" obſtacle, and I obſerve this intimacy
" with no perſon concerned in the edu-
" cation. I have a real eſteem and con-
" ſiderable friendſhip for M. Lebrun,
" and I feel a ſincere and lively intereſt

" in

" in whatever relates to him; but he is
" too little communicative, he has a cer-
" tain reſerve and captiouſneſs too much
" in contraſt with my character for inti-
" macy ever to exiſt between us. To
" endear any one to me, ſimplicity, ex-
" treme frankneſs, and acute ſenſibility
" are indiſpenſable. M. Lebrun has all
" the virtues that I eſteem and admire;
" but he is deficient in certain qualities
" that can alone attract me, place me at
" my eaſe and inſpire my confidence.
" When he ſhall complain of me again in
" the Journal, I beg that he will not
" make uſe of vague expreſſions, but re-
" late facts. Indefinite accuſations are
" always inſidious; when we accuſe a
" perſon of a wrong we ought to adduce
" proofs. For my own part I do not
" accuſe M. Lebrun: I have nothing
" but encomiums to beſtow on his vir-
" tuous and immaculate conduct: one
" thing however I could deſire of him,
" and that is that he would recollect the

" particulars of my behaviour and his
" ſince the period that our acquaintance
" commenced, and that he would be as
" juſt towards me as I am towards him*."

Tueſday, 10 *June* 1788.

Note of Madame de Sillery.

" I SPEAK all that I think and all
" that I feel to thoſe whom I love; be-
" tween us therefore the party could
" never be equal: *circumſpection*, *pru-*
" *dence* and *diſſimulation*, I conceive to
" be crimes in friendſhip; I wiſh to be
" paid in the coin I can give, particular-
" ly as there is ſufficient ſimplicity and I
" will venture to ſay excellence in my
" character, for a perſon to tell me all
" his thoughts without the riſk of incon-

* To this M. Lebrun wrote in the Journal a very pleaſing anſwer: he renewed his proteſtations of gratitude and friendſhip, in which I once more believed.

" venience.

"venience. This ingenuouſly is what
"keeps me at a diſtance from you, and
"the obſtacle appears to me to be inſur-
"mountable, as it reſults from the nature
"of our characters. In the mean time,
"what you have written has ſenſibly
"touched and even ſoftened my heart,
"an effect that was the more readily
"produced from the friendſhip which I
"have ever had, and ever ſhall have for
"you, in ſpite of the incongruity of
"our diſpoſitions. But can I open my
"heart, this heart ſo diſpoſed to confi-
"dence, ſo full of ſincerity, to the man
"who never opens his more than half,
"and who has a thouſand petty cautions
"and reſerves? I ſpeak to you as if
"you ſaw my ſoul unveiled: conſider
"this with your uſual perſpicacity, and
"you will poſſibly be at no loſs to un-
"derſtand the reaſons which I aſſign to
"you, without parade, but with the
"pureſt and moſt inviolable ſincerity.

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" derſtand the reaſons which I aſſign to
" you, without parade, but with the
" pureſt and moſt inviolable ſincerity.

" When you write to me in this agree-
" able and charming manner, it makes
" a lively impreſſion on me, and I con-
" ceive that the intimacy of which you
" ſeem ſo deſirous and which would be
" ſo pleaſing to me, is about to take
" place; but afterwards, when I obſerve,
" even in the minuteſt trifles, your cold-
" neſs, circumſpection, &c. my heart
" deſpairs.—In ſpite of all this, be aſ-
" ſured that the ſmalleſt proof of your
" friendſhip will ever be eſteemed and
" valued by me, and that I ſhall at all
" times feel an active intereſt in your
" welfare and happineſs.—Good night,
" my friend; for if the cloſeſt intimacy
" cannot ſubſiſt between us, my heart
" will at leaſt always place you in the
" rank of its friends whenever you ſhall
" ſhew me any marks of ſenſibility.
. . . . . .
. . . . . .
" Our mutual misfortune proceeds from
" a falſe calculation that you have made.

" Placed

"Placed here as my friend, you might,
"by an intimate union and alliance with
"me (I will ſpeak it without circum-
"locution, for I hate falſe modeſty), have
"merited and acquired a friend worthy
"of you, and at the ſame time conſider-
"able honour. But you have been de-
"ſirous of keeping fair with every body;
"you imagined that by giving me an
"inſight into the characters, by acquaint-
"ing me with the negligences of the
"maſters and the faults of the domeſtics,
"you ſhould act the part of an informer.
"From your Journal one would ſuppoſe
"that you had never ſeen a maſter give
"a leſſon negligently, &c. for not an
"inſtance of this kind is recorded.
"Meanwhile I ſee myſelf the very re-
"verſe, and certainly there is more re-
"ſtraint when I am preſent than before
"you. There are defects in my charac-
"ter, I am as quick and rapid in action
"as a girl of fifteen. I am impatient,
"and eaſily excited to warmth of ex-

" preſſion; but I am not wanting either
" in juſtice, indulgence, or kindneſs;
" friendſhip and mildneſs have the ut-
" moſt power over me; I am incapable
" of hatred and revenge, and always diſ-
" poſed to hear reaſon. In fine, it is
" certain that in educating theſe children
" I have but one end in view, that of
" doing good; that I am actuated nei-
" ther by intereſt, nor caprice, nor
" contrariety; that the good of the
" education is the only motive that in-
" fluences me. You ought to have im-
" bibed all my ſentiments, and adopted
" all my plans, relative to our common
" enterprize, to have acted as if we had
" been one and the ſame perſon, and had
" in this reſpect nothing to conceal from
" each other. Is a father, who tells the
" mother of the family every thing that
" he ſees and diſcovers in the houſe, an
" informer? A common intereſt, par-
" ticularly when that intereſt is of an ele-
" vated

"vated and ſacred order, admits of no "reſerve between the perſons concerned "in it. Such ſhould have been our "conduct, and how greatly would the "education have gained by it! . .

. . . . . .

"What is done cannot be recalled; let "us forget the paſt. We have ſtill four "years to live together, and thoſe the "moſt important of the education. If "theſe reflections penetrate and work "conviction in you, all may yet be re-"paired. Give me your friendſhip, "your unreſerved confidence, feel for "our enterprize the ſame ardour as I do, "abjure for ever all unworthy caution "and circumſpection, and ſee only the "children and a friend whom you may "attach to you by the tendereſt of all "ties*."

* This produced no change in the ſentiments of M. Lebrun; and I was at laſt convinced that his heart was one of thoſe which are ſo inacceſſible to friend-ſhip, that no conduct and no kindneſs can win them.

Tueſday, 18 *November* 1788.

THE elder prince has no money; he has remitted all that I had advanced him to M. Etienne; I ſuſpect for whom, but this reſerve towards me I ſee with pain.

Note of Madame de Sillery.

"I DO not underſtand this *pain*. The "money is applied to the relief of a "perſon in diſtreſs, of whom M. Lebrun "has no knowledge: it is with grief "and uneaſineſs that he receives an alms, "and as he knows M. Etienne and not "M. Lebrun, he would be mortified "if the latter were admitted into his ſe-"cret. It is ſtrange that M. Lebrun "ſhould deſire to be let into a ſecret of "this ſort. Formerly Abbé Guyot had "acquaintance with a man who ſtood in "need of relief; he requeſted me to

" permit the princes to ſuccour him, and " I conſented; he was willing to have " told me the name of his unfortunate " friend, but I ſtopped him; the diſ- " treſſed perſon had confided his neceſ- " ſities to him and not to me."

Tueſday, 22 September 1789.

Note of Madame de Sillery.

" I CANNOT gueſs why M. Lebrun " expreſſes himſelf thus: *My taſk would* " *be too ſevere, if the Counteſs ſhould take* " *for granted, in diſputes between the Duke* " *de Chartres and me, that I am in the* " *wrong.* I venture to affirm that this " is infinitely unjuſt, as the Journal in- " deed proves. I have frequently re- " monſtrated with M. Lebrun in the " Journal, reſpecting things which I " have not approved in him; but there " is no inſtance to be found of my ever " having heſitated to condemn the " princes, the moment M. Lebrun

" com-

" complained of them ; and I have con-
" tinually puniſhed them, and that in
" the ſevereſt manner, on ſuch occaſions.
" I am ſorry that M. Lebrun ſhould
" appear to be tired of what he calls his
" *taſk* ; and in my opinion the ſentiment
" he ought to entertain towards theſe
" amiable children might have dictated
" to him, in the room of this word, a
" more juſt and becoming expreſſion.
" I flatter myſelf that a little reflection
" will diſſipate this momentary ill-hu-
" mour. In the article of yeſterday M.
" Lebrun ſays, that the Duke de Chartres
" has a habit of anſwering him in an
" improper manner ; and of frequently
" reſiſting his orders. He will permit
" me to attribute this reproach to a ſud-
" den impulſe of anger, ſince, had it
" been true, theſe improprieties would
" have been ſtated in the Journal ; and
" we need only look into it to be con-
" vinced, that, for ſeven or eight months
" paſt, no complaint of this kind has

" been

" been made, except againſt the Duke " de Montpenſier. Though I condemn " the Duke de Chartres for having read " ſeven minutes longer than M. Lebrun " wiſhed, yet I conceive it to be a fault " which we ought to pardon in conſider- " ation of his habitual goodneſs and " docility; and I dare anſwer for him that " it will not happen again."

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23 *September* 1789.

Note of Madame de Sillery.

" I REPRIMANDED the Duke de " Chartres yeſterday evening upon the " ſubject of the complaint M. Lebrun " had made againſt him. He acknow- " ledged, with his uſual frankneſs, that " he acted improperly in continuing to " read a few minutes longer than was " agreeable to M. Lebrun; but he ſaid, " at the ſame time, that M. Lebrun was " miſtaken in ſuppoſing it to be *ſeven or* " *eight* minutes, and that it was not more

" than

" than four; that he read ſtanding before
" the fire, oppoſite to the clock; that
" M. Lebrun was in bed, was unable
" to ſee the clock, and could therefore
" only gueſs at this ſhort ſpace of time;
" but that the exact truth was four mi-
" nutes*. He added that as to the re-
" proach of M. Lebrun, that he fre-
" quently anſwered him in an improper
" manner and refuſed to do immedi-
" ately what he was deſired, the very
" reverſe was proved by the Journal it-
" ſelf; which is true. In ſhort, he aſ-
" ſured me that his anſwers had been free
" from pettiſhneſs or warmth; and he re-
" queſted me to ſend for M. Lebrun,
" that he might ſay theſe things to his
" face. I replied that there was no ne-
" ceſſity of putting M. Lebrun to incon-
" venience for ſuch trifles. He pro-

* He had employed thoſe few ſpare moments in reading the Journals which gave an account of the proceedings of the National Aſſembly.

" miſed

"miſed me that he would redouble his "efforts to ſatisfy M. Lebrun, and I "aſſured him that I ſhould otherwiſe "not be ſatisfied myſelf."

Monday, 5 October 1789.

THE princes ſet off at eleven o'clock, and we overtook them near the Hôtel des Menus. M. Myris and Biozat endeavoured to procure places for them in the gallery, not being able to ſucceed in the tribune of the *Suppleans*. The ſitting was tumultuous, and we left the aſſembly before half after two in conſequence of an order from the Duke d'Orleans, who ſent a meſſenger to tell us to depart immediately, and to go by way of Saint Cloud, on account of an immenſe multitude who were about to ſet off from Paris for Verſailles. We arrived at Paſſy at a quarter after three. The princes went up ſtairs to their friend, who appeared

peared to have waited dinner for them, as it was ſerved up inſtantly*.

Saturday, 5 December 1789.

Note of Madame de Sillery.

"WHEN the marriage of Ma-
" demoiſelle was agreed upon†, I was
" informed that it was the requeſt of the
" Count d'Artois, that no perſons of the
" male ſex ſhould any longer be admit-
" ted to her table, a cuſtom that had al-
" ways been obſerved reſpecting every
" princeſs immediately after her preſen-
" tation. I mentioned it to M. Lebrun,
" who was excluded by this regulation,
" as well as my ſons in law and every
" one elſe. As ſoon as this marriage

* I have inſerted this article becauſe it was aſſerted in the calumnious depoſitions of the Châtelet againſt M. d'Orleans, that I this day conducted the children to the aſſembly, &c.

† With M. d'Angoulême, eldeſt ſon of M. d'Artois.

" con-

"contract was diſſolved, I reformed "this etiquette, which took from me "every opportunity of ſeeing M. Lebrun "in winter. He replied very coldly to "me upon this head in the ſummer, and "was loath to dine at Belle Chaſſe not-"withſtanding my repeated invitations. "In the country I requeſted him to join "us in various parties, which he refuſed, "as well to accompany us to Ranelagh, "as to dine with us at Madrid, &c. And "ſince my return here he has not once "thought proper to come to dinner. It "is not then my fault if he is ignorant "at the time of a thouſand things that "happen in my intercourſe with my "pupils, ſince we paſs nine hours every "day together without ſeeing him or "knowing where he is."

Note

Friday, 29 January 1790.

Note of Madame de Sillery.

"M. LEBRUN has obſerved in the "Journal of to-day, that the Duke "d'Orleans excepts from the impoſition "of *the fourth penny* all the ſalaries that "relate to the education. He ought to "have added that fourteen days before "he had given poſitive orders to exact "it; that his orders in this reſpect had "been ſignified by M, Gally to the per-"ſons concerned; and that I, in conſe-"quence, wrote to the Duke d'Orleans, "remonſtrating againſt this regulation, "and entreating him to revoke it; "finally, that through the medium of "M. de la Waſtine, he had conſented "to my requeſt, having already ſo far "complied as not to ſuſpend the regular "payments."

Note

22 *June* 1790.

Note of Madame de Sillery.

"AS by knowing how to ſwim a per-
"ſon may ſave his own life and the life
"of another, there is no exerciſe of more
"importance. I am therefore very de-
"ſirous that the children ſhould go to
"ſwim two or three times a week, which
"may eaſily be contrived without in-
"croaching upon their hours of ſtudy.
"I ſhall hire two apartments at Herbiay,
"where, after taking an early ſupper,
"they ſhall go and ſleep on the nights
"preceding their days of bathing.
"Theſe evening excurſions may ſerve
"in lieu of one of their airings, and as
"they will have the next day only to
"return, inſtead of going and return-
"ing, they may be here in good time.
"I requeſt they may be taught *how to*
"*ſave the life of a perſon in danger*, that
"is to ſay, let ſome one, who has

"ed

" learned to ſwim, throw himſelf into " the water, as if he were ignorant of " this art, and let the princes be taught " what meaſures to take in order to " bring him ſafe on ſhore, &c*."

Tueſday, 28 September 1790.

Note of Madame de Sillery.

" HAVING been in the country for " ſome days paſt, I have had no op- " portunity of writing in the Journal: " I now reply to M. Lebrun. He did " not inform M. d'Orleans of the con- " tents of the letter which I requeſted " M. Lebrun to ſign†: when I ſhewed " M. d'Or-

* This they have been taught, and their ſkill in it is perfect.

† The object of this letter was to refute certain calumnies, reſpecting M. de Chartres and me, inſerted in the proceedings of the Châtelet againſt M. d'Orleans. M. Digoine, one of the witneſſes, had ſaid that I was preſent with M. de Chartres and M. de Montpenſier at the ſitting of 5 October,

"M. d'Orleans this letter, the proceed-
"ing appeared to him, as it really is,
"wholly

which was not true; it was M. Lebrun who accompanied them; I ſtaid at Paſſy. In the ſame depoſition it was affirmed in ſo many words, that I had ſaid at this ſitting a very inconſiderate thing; and an abſurd expreſſion was attributed to M. de Chartres, addreſſed, it was ſaid, to M. de Barbantane, who was ſuppoſed to be by his ſide; whereas they were at a conſiderable diſtance from each other, and not a word paſſed between them. It was alſo by other witneſſes pretended that they had been informed for certain, that I held meetings of deputies at Paſſy; though the truth was, and though ſeveral ſervants of M. de Boulainvillers who remained in the houſe (the porter, his wife, and others) depoſed, that during all the time that I was at Paſſy I did not ſee a ſingle deputy, except the Duke d'Orleans, M. de Sillery, who came there only three or four times, and M. de la Touche, chancellor to M. d'Orleans, who came only once. At Paſſy indeed, as in every other country retreat in which we paſſed the ſummer, I received no viſits but from my own relations; and this year, without exception, I ſaw nobody but the perſons above named, Madame d'Orleans, my daughter, her huſband, my brother, and the different

maſters

" wholly incomprehenſible. I only re-
" queſted M. Lebrun to bear witneſs to
" the exact truth, to exculpate me from
" an odious ſuſpicion, and to contradict
" a formal and injurious imputation, that
" the houſe in which I preſided was a
" place of rendezvous for deputies of
" the aſſembly, &c. I alſo requeſted
" him to contradict a ſhocking expreſ-
" ſion falſely attributed to M. de Char-
" tres, which M. Lebrun alone could
" do, as he was with him, and I was
" not*. To this M. Lebrun was not
" aſhamed

maſters employed in the education. Such were the facts which I entreated M. Lebrun to certify, becauſe he knew better than any other perſon the exact truth. I ſent him a letter ready written in order that he might put his name to it, and get it inſerted without delay in the newſpapers. This letter contained no reflection favourable to myſelf, but ſimply a detail of facts.

* M. de Barbantane, without any kind of entreaty, has ſince rendered this homage to truth. The expreſſion attributed to M. de Chartres was as follows:

" aſhamed to anſwer, *that he could not*
" *think of appearing in print, and that his*
" *repugnance to this was ſtronger than his*
" *deſire to oblige me.* Such was the only
" reaſon he aſſigned for refuſing to bear
" teſtimony to the truth, when he might
" have exculpated me from a very hei-
" nous and falſe accuſation! He con-
" deſcended to add, that if he were
" ſummoned before a court of juſtice,
" he *would not heſitate* to give the evi-
" dence I demanded. What aſtoniſh-
" ing generoſity! Beſide I might com-
" pel him to this, as I have the Journal
" in my poſſeſſion, where the fact is re-
" corded in his own hand-writing. He
" concluded with ſaying, that I might
" write this letter myſelf. I doubted the
" poſſibility of this; but it was much

follows: *that he ſhould not be ſorry if all the ariſtocrats were hanged.* It is known that, while in garriſon at Vendome, he ſaved, at the peril of his own life, that of two prieſts, ariſtocrats, whom the people were deſirous of hanging.

"more natural and fitting that M. Le-
"brun ſhould have written it, nor was
"there any other way of refuting the
"calumny relative to M. de Chartres,
"which ought to have induced M.
"Lebrun to propoſe this of his own
"accord, without any application from
"me. I can readily conceive that M.
"Lebrun might feel an *averſion to ap-*
"*pearing as an author in print*; but lite-
"rature was not the queſtion, he had
"ſimply to relate a poſitive fact, and
"the object of *his averſion* was an act of
"probity, that of doing homage to
"truth*."

* I ſhould not have made public M. Lebrun's conduct on this occaſion, if my pupils had been ignorant of it. But they adviſed me themſelves to prevail on M. Lebrun to contradict theſe imputations, which might have been done with more propriety and effect by him than by me; and the letter which I wrote for M. Lebrun to ſign, was delivered to him by M. de Montpenſier, who was therefore firſt acquainted with his direct and poſitive refuſal.

About

Monday, 25 April 1791.

ABOUT ten o'clock in the evening I found Meſſieurs de Montpenſier and de Beaujollois at the gate of the convent; they were come down and waiting for the carriage, having ſtaid no longer than was neceſſary in order to bring away with them M. Mirys, whom I had ſet down there. During the way home there was not a word uttered; our two pupils appeared full of grief, a feeling naturally to be expected, and in which we ſympathiſed with them *. . . . . .

. . . . . .

Tueſday, 26 April 1791.

I WENT away with theſe gentlemen with an intention to return at five. Meſ-

* I had given in my reſignation in conſequence of the demand of Madame d'Orleans, and I departed the next morning.

ſieurs de Montpenſier and de Beaujollois will be glad to ſpend that time with their ſiſter, who will not be informed till her return, about eleven, of the loſs ſhe has ſuſtained, at which time M. d'Orleans will place her in the hands of Madame Topin. I went to Belle Chaſſe at five, having met the footman upon my road, whom our pupils had ſent to deſire me not to come for them as uſual, becauſe they could not quit their ſiſter, reſpecting whoſe ſituation they were very apprehenſive, till after ſupper. I was charmed with this teſtimony of fraternal affection, though it was no more than what I expected.

At three quarters after nine our pupils were ready for me, and we returned together, they three, M. de Brulart and myſelf. The ſituation of Mademoiſelle d'Orleans is painful, and the revolution of health ſhe has undergone will demand particular

particular attention: M. Couad * paſſes the night with her. The converſation turned entirely upon the alarm conceived upon her account, and in which, no doubt, Madame de Brulart † deeply ſympathiſes. M. d'Orleans paſſed part of the day with her and his other children. M. de Chartres, after having ſet us down at the Palais Royal, from whence M. de Brulart wrote a letter, went with that gentleman to the houſe of M. de Valence. The princes confeſſed themſelves and performed their devotions, previouſly to which I had ſeen tears in the eyes of M. de Montpenſier; they afterwards flowed with anguiſh and in great abundance, having been reſtrained during the day from conſideration for his ſiſter. I conſidered this burſt of paſſion

* A ſkilful ſurgeon and very excellent phyſician.

† I had quitted the name of Sillery ſince the decree aboliſhing names derived from eſtates.

as a ſalutary criſis, and therefore, far from ſeeking to interrupt it, ſpoke to him only of the loſs they had ſuſtained, and the juſt regret they conceived. Their toilette and going to bed were at eleven. M. de Chartres did not come in till about one, and went to bed about a quarter of an hour after, giving previous orders for his valet to come to him at half after five.

Monday, 2 May 1791.

M. D'ORLEANS ſent for me for the purpoſe of telling me, that he had informed his children that it was his wiſh that they ſhould reſume their ordinary avocations, as he thought it abſolutely neceſſary for his ſiſter to remove as much as poſſible every circumſtance that might feed her grief, or prolong her frequent indiſpoſitions, which could only be remedied by

diſſipating

diſſipating her mind. . . . . .

. . . . . .

About nine we ſet out for Belle Chaſſe, where we were preſent at an alarming attack of Mademoiſelle, who had a very bad day. Meſſieurs de Chartres and de Beaujollois ſupped there, and I returned to the Palais Royal at ten with the latter. His two brothers did not come home till a quarter after eleven, and were deeply affected with the ſituation of their ſiſter.

Tueſday, 3 May 1791.

ON my arrival at Belle Chaſſe about nine o'clock, I found Mademoiſelle juſt recovering from an attack, after which ſhe came down into the garden. . . . . Mademoiſelle has had four returns of her indiſpoſition in the courſe of the day. . . . . .

Wedneſday, 4 May 1791.

MADEMOISELLE has had four returns of her indiſpoſition in the courſe of the day. . . . . .

Thurſday, 5 May 1791.

ABOUT twelve o'clock our pupils were employed in writing; M. de Montpenſier a letter to their friend, M. de Beaujollois an anſwer to Madame, who with reaſon complains that ſhe was not firſt informed by him of having made his firſt communion. If I had read his preceding letters, I ſhould have been to blame in this; but I never read what he writes to his papa and mama, unleſs he ſhews it of his own accord. Their minds have been ſo full for ten days paſt of their ſiſter, and the ſtate of her health,

that

that this act of reſpect and duty eſcaped his memory *.

At five o'clock, when I arrived at Belle Chaſſe, I witneſſed a new attack of Mademoiſelle. . . . . .

At a quarter before nine we ſet off for Belle Chaſſe, and took with us Meſſieurs Alyon and Couad, as yeſterday. We were informed that Mademoiſelle had had many attacks in the courſe of the day.

Sunday, 8 *May* 1791.

MADEMOISELLE had a new attack this morning at church: during the reſt of the day ſhe has been better.

. . . . . .

* It would not however have eſcaped mine had I been with him, though I never read the letters they received from M. and Madame d'Orleans.

Monday, 9 *May* 1791.

MADEMOISELLE continues better; the hope of ſeeing her friend has contributed to her amendment *.

Thurſday, 12 *May* 1791,

UPON our arrival at Belle Chaſſe we found the whole houſe in joy at the news of Madame de Brulart's return, who was expected in an hour or two. I immediately penetrated the motive of the ſudden departure of Meſſieurs de Chartres and de Montpenſier, and where they were gone †.

Madame

* *Contributed* is not the proper expreſſion, as M. Lebrun well knew that my departure was the ſole cauſe of her lamentable ſituation. This ſituation grew ſo alarming, that on the thirteenth day M. d'Orleans reſolved to give her hopes of my return, and from that moment the returns of her indiſpoſition diminiſhed.

† They had ſet out to meet me, the inſtant they were informed by a courier that I was on the road, without

Madame de Brulart arrived at eleven o'clock, without being announced; ſhe quitted her carriage at the end of the ſtreet. Mademoiſelle flew into her arms and experienced another return of her diſorder, which will aſſuredly be the laſt. Her ecſtaſy was the cauſe of it; we were not much alarmed, and it was of ſhorter duration than the preceding ones. Madame de Brulart was deeply affected, ſhe wept, and the demonſtrations of attachment and ſatisfaction viſible in the perſons who ſurrounded her were not loſt upon her heart*.

without conſulting any perſon, or taking time to inform M. Lebrun.

* This return of her indiſpoſition, of which M. Lebrun ſpeaks, unfortunately was not the laſt. She had ſuffered ſo much that her nerves were for a long time affected, and at the moment of my writing this (15 July) her health is far from being perfectly reeſtabliſhed.

End of the Fragments from the Journal of M. Lebrun.

Reflections on the Journals.

FROM the foregoing Journals what I have attempted to prove is, I truſt, apparent. 1. That my chief care has been to fill the minds of my pupils with excellent principles, and my ſole object to render them virtuous. 2. That I have never employed the authority confided to me but for the good of the education, and that I have from my heart been deſirous of obtaining the friendſhip of my coadjutors; that I have for their ſakes aboliſhed every etiquette likely to diminiſh the agreeableneſs of their ſituations; have rendered them all the ſervices which depended on myſelf; have anxiouſly wiſhed them to be reſpected and loved by our pupils, whom I have ſeverely puniſhed for every failure of obedience; have excuſed and forgotten a thouſand inſtances of injuſtice of which I was the object,

object, pardoning without reluctance, jealouſy, hatred and even ingratitude; always ſincere, and of conſequence always credulous, unable to doubt the truth of a promiſe and proteſtation of attachment, and reſtoring all my confidence, and all my friendſhip upon every accommodation. 3. That the contradictions, the bickerings, the eternal quarrels and reconciliations that took place, have occupied a conſiderable portion of time, and prevented me from executing many plans which I had formed relative to my pupils: in fine, that the domeſtic troubles, the envy of which I was the object, the chagrin that was felt at being under the directions of a woman, and particularly the rooted and invincible enmity of the Abbé Guyot, have proved greatly injurious to the education. My pupils, ſo dear to me, have not come from my hands as perfect as they might have been, had my efforts been

better

better ſeconded; their knowledge and talents would certainly in that caſe have been greater: but, if my vanity be mortified and afflicted, my heart derives comfort from the conſideration that no education could have inſpired them with better principles, with juſter ideas, with more elevated and ſenſible ſouls. One has quitted me at ſeventeen, and the other at ſixteen years; but, notwithſtanding their extreme youth and inexperience, I am ſure that their conduct will be always ſpotleſs and pure, and I feel the delightful certainty of having given two virtuous citizens to my country. The revolution has done more for them than my cares. The grand intereſts which have occupied us ſince that memorable period, by fixing all their attention, have ſuddenly raiſed them above a ſtate of infancy, and the frivolous thoughts of youth; at ſight of their compatriots ſhaking off an ignominious yoke,

yoke, and aſſuming the dignity of man unfettered and free, their infant hearts have felt the inſpiration of that legitimate pride, the beſt preſervative againſt petty pretenſions and puerile vanity; in public events they have found the moſt ſtriking and the moſt uſeful leſſons; our new laws have completely ſanctified in their eyes all the principles of morality; in ſhort, patriotiſm, the ſublimeſt of all ſentiments, has been the firſt and only paſſion that has hitherto fired their minds; and the firſt oath which their lips have uttered has been to ſupport the conſtitution, to obey the laws, and to love and defend their country. In the age of candour and innocence, when all ſtrong impreſſions leave indelible traces, they have ſeen the grandeſt of all ſpectacles, they have been penetrated with the pureſt and nobleſt ſentiments that can actuate the human heart, and have acquired in two years a degree of reaſon

and experience which, under the old order of things, twenty years could not have taught them. I might have ſaid to them on the 14th of July 1789: My children, ſuſpend your ſtudies. A volume opens before you ſuperior to all our books; it will know how to addreſs your imaginations, your eyes, and your hearts: look at it, liſten to it, and, to judge of it properly, call to mind the principles you have received, and conſult thoſe guides which will never miſlead you, religion, humanity, reaſon and conſcience.—I cannot conclude this article without diſcharging a duty which juſtice demands of me. I have complained of M. Lebrun, and, deſirous as I was of giving an exact and faithful account of my conduct, it was impoſſible to avoid it: he has failed in gratitude and juſtice towards me; from the moment of my appointing him to an office in the education, he ſacrificed me to a

man

man of a contemptible character, who hated me; he began with liſtening to his complaints, and preſently he caught his unjuſt pretenſions, his peeviſhneſs and his animoſity: but this was the effect of weakneſs and not of depravity. Wholly devoted to my duties and occupations, continually ſhut up with my pupils, or alone in my apartment, I could not give to the perſons aſſociated with me ſufficient time to form between us a true intimacy: they paſſed their lives together; and M. Lebrun, certain that I was incapable of an act of injuſtice, preferred the friendſhip of the preceptor to mine, becauſe it was more neceſſary to his amuſement, and the agreeable paſſing of his time, particularly in the ſolitude in which we lived in our retreat for ſeven months of the year. I do confeſs that I frequently allowed myſelf during our diſcuſſions in a tone of irony, which was the more calculated to diſguſt,

becauſe

becauſe it was addreſſed to people of particular irritability; but then it muſt be remembered that I always wrote from the feelings of the moment, and that ſuch are the habits of my mind. Ridicule is at leaſt excuſable, when the topic upon which it is employed is abſurdity enforced and defended by inſincerity. I acknowledge alſo that in every thing relative to the education, I required an exactneſs, a punctuality, a ſubordination, at which friendſhip might perhaps have taken offence. In the mean time this rigour is indiſpenſably neceſſary, and I do not therefore believe that a true intimacy can poſſibly ſubſiſt between a governor, vigilant and ſcrupulouſly devoted to his duty, and the other preceptors. As I have ſaid elſewhere *: "No-"thing can be leſs amiable than the man "whoſe authority, inceſſantly in action, "is felt every inſtant of the day; who

* Diſcourſe on the Education of the Dauphin.

"is

"is occupied with one ſole idea, one "ſingle object, who never ſpeaks but to "give a new order; never aſks a queſ- "tion but to know whether his direc- "tions have been literally executed; "never makes his appearance but to "ſuperintend, and who devotes his few "leiſure moments to retirement and "ſtudy. The moſt inviolable obſer- "vance of all the forms of politeneſs "cannot embelliſh a perſon of this caſt." Yet ſuch ought every one to be who is at the head of a plan of education. If however M. Lebrun has not ſeconded me with the ardour of true zeal, at leaſt his punctuality has, in general, been perfect, and our pupils have conſtantly received from him an example of regularity, decency and virtue. Thus, all things conſidered, he has an eternal claim to their gratitude and attachment. I ought alſo to add, that, in the faithful friendſhip of the reſt of the preceptors,

and

and the maſters in general, I have found a very valuable compenſation for the bickerings and contradictions I have experienced.

Before I finiſh my account of the Journals of Education, I have to ſpeak of two other performances of this kind, made by different perſons, in which alſo I wrote various notes and remarks. I have already obſerved that the education of M. de Beaujollois was diſtinct from that of his brothers: the diſproportion of age not permitting him to follow the ſame ſtudies, he was at firſt confided to the care of an Italian Abbé, who kept in that language a Journal of the manner in which he employed his mornings; but this Journal was written without the leaſt care or accuracy, and contains only ſome irregular fragments. Since the retreat of the Italian Abbé, it has been continued by a valet de chambre, a man of merit, who has acquitted himſelf

himſelf in a perfectly ſatisfactory manner for the ſpace of five years, and till the period that I was obliged to renounce the pleaſure of directing the education of M. de Beaujollois, about three months ago. Of this Journal I have many volumes. The laſt of which it is neceſſary for me to ſpeak, was made at Belle Chaſſe by Mademoiſelle Rime, femme de chambre of Mademoiſelle d'Orleans. This Journal contains, 1. The moſt circumſtantial detail of all that Mademoiſelle d'Orleans ſaid and did before I roſe in the morning, and during ſuch hours of the day as ſhe did not ſpend with me. 2. The opinions of the different maſters reſpecting all the leſſons given at Belle Chaſſe, not excepting even thoſe at which I was preſent. Every day, at the concluſion of each leſſon that was given, either to Mademoiſelle or her brothers, the maſter wrote in this book his opinion, with the reaſons on which

it

it was founded, of the manner in which it had been received by the pupils, and ſigned the article with his name. As I am anxious to prove that I did not reſume the care of Mademoiſelle d'Orleans, but becauſe her health was in the moſt alarming ſtate, I ſhall copy ſome paſſages from this Journal, which is written with equal accuracy and ſimplicity. It was agreed, after my retreat, that the plan of education I had laid down ſhould ſtill be purſued; Mademoiſelle Rime therefore continued the Journal. My extracts will be taken ſolely from that part of the work, written from the evening preceding the day of my departure to that of my return.

FRAG-

FRAGMENTS FROM THE JOURNAL OF MADEMOISELLE RIME.

Monday, 25 April 1791.

AT half paſt nine in the evening Mademoiſelle went to Madame de Brulart's apartment, and returned in an hour. A moment after a ſervant came to me for orange-flower water for Madame de Brulart, at which Mademoiſelle was very uneaſy, ſuppoſing her friend * to be unwell. I did every thing in my power to tranquillize her, aſſuring her that her friend frequently took orange-flower water at that hour, without being indiſpoſed. Mademoiſelle ſaid her prayers and went to bed, having previouſly begged me to let her know when her friend ſhould be alone. She was ſhortly after ſeized with convulſions; I gave her ſome orange-flower water, notwithſtanding which ſhe

* The name by which I am called by Mademoiſelle d'Orleans.

fainted *;

fainted*; I then made her inhale ſome four-thieves-vinegar, which brought her to herſelf. I aſked her the cauſe of her uneaſineſs, to which ſhe only replied, that ſhe wiſhed to go to ſleep; but ſhe did not ſleep till Madame de Brulart came to ſpeak to and embrace her. This viſit perfectly re-eſtabliſhed the tranquillity of her mind, and her ſleep was undiſturbed for the reſt of the night.

Tueſday, 26 *April* 1791.

. . . MADEMOISELLE went to the baths at eight o'clock . . . . . then with the young ladies to the Tuileries . . . . . and afterwards to make ſome purchaſes at the ſhops. Mademoiſelle de S*** propoſed that they ſhould return to the Tuileries,

* It has been ſeen by my Journal that ſhe had ſome confuſed idea of our ſeparation.

and

and to induce Mademoiſelle to comply, gave her falſe information relative to the hour, as ſhe enquired whether it was near the time when her friend had deſired her to return home . . . . They arrived at Belle Chaſſe at half paſt eleven. Mademoiſelle was in high ſpirits, and eager to carry to her friend the purchaſes ſhe had made for her, when M. d'Orleans met her, and, having led her into the hall, informed her at full of the melancholy intelligence. Its effect was violent and alarming; it ſeemed to ſink into her heart; ſhe was ſeized with ſtrong convulſions, ſobbed ſo as to be almoſt ſtifled, and could get no relief by tears. All her houſehold ſenſibly partook of her grief, which, though it appeared perfectly juſt, was to us exceedingly afflicting. To-day Mademoiſelle alſo ſaw M. and Madame de Valence and M. de Brulart: every new comer, and particularly thoſe who were moſt connected

with and attached to her friend, renewed her pain, and her convulſions and trembling of nerves recurred continually. The arrival of M. de Chartres, who had juſt ſeen her friend, produced a very viſible effect * . . . . . At ten, when ſhe went to bed, ſhe was in very low ſpirits, and ſeemed to have no inclination to ſleep. M. de Conad had ordered, that for that night, as ſhe muſt have been very much fatigued with anxiety and grief, a hair mattraſs ſhould be put on the bed †, which when ſhe ſaw, ſhe deſired might be taken away, aſſuring us that, if ſhe ſhould be diſpoſed to ſleep, the mattraſs would prevent her. But by the perſuaſion of M. de Brulart and her brothers, ſhe ſuffered it to remain. She deſired that the bed of Mademoiſelle de S*** might be placed near hers: mine

* He had eſcorted me as far as Bernis.

† Mademoiſelle ſlept upon the bare ground in the ſame manner as her brothers.

was as uſual in the chamber, and M. Couad had one prepared for him in the dining-room. Mademoiſelle paſſed a very reſtleſs night; ſhe had two convulſions, and once ſhe fainted: M. Couad prevailed upon her to take a medicine. The whole night till ſix o'clock, when Mademoiſelle wiſhed to riſe, was ſpent in continual tears and ſobbings, except during the ſhort time that ſhe ſlept, which, at the utmoſt, did not exceed an hour and a half. When ſhe roſe, ſhe went by the direction of M. Couad to the bath.

The relation of the following days affords little other than a repetition of the ſame accounts, except that on Sunday the firſt of May Mademoiſelle went to maſs, and returned home in ſtrong convulſions.

Monday, 2 May 1791.

MADEMOISELLE heard

the ſound of a harp, though great precautions had been taken to prevent it. She was ſeized with ſtrong convulſions, which laſted for a conſiderable time. They occurred frequently during the reſt of the morning. After dinner ſhe deſired to have her harp, and attempted to play; but the ſame convulſions again returned, and continued for a much longer period, till at length ſhe became delirious. When ſhe was a little recovered ſhe was taken into the garden, whence ſhe ſhortly returned, and had a relapſe: preſently after ſhe retired to her cloſet, and in the evening had ſeveral fits. . . . . .

Tueſday, 3 May 1791.

. . . . . AT noon Mademoiſelle took an airing in the carriage, and returned in about three quarters of an hour in ſtrong convulſions. She fainted, and afterwards talked in a very incoherent manner. . . . . .

Mademoiſelle

Mademoiſelle having gone into the garden after dinner, a footman came to inform me that ſhe was taken very ill. I found her very weak and faint, but the violence of the attack had ſomewhat abated. . . . . Mademoiſelle paſſed a very reſtleſs night.

Wedneſday and the following night were exactly of the ſame kind.

Thurſday, 5 May 1791.

. . . MADEMOISELLE wiſhed to ſketch ſome flowers; her hand trembled exceſſively; and though ſhe attempted to repel an approaching fit, it came upon her with the ſame degree of violence as the preceding. . . . . At noon ſhe took an airing in the carriage, during which ſhe was twice ill. On her return ſhe was very pale and weak, as indeed ſhe has been for ſome days paſt. . . . At dinner Mademoiſelle, as on the preceding days, ate very little. . . . .

Mademoiſelle received a letter and two or three ſmall jars of marmalade from her friend, and having read the letter was ſeized with ſtrong convulſions, which laſted for a conſiderable time. . . . Madame de Bourbon came to ſee Mademoiſelle, who during this viſit had violent convulſions. She had frequent attacks during the reſt of the day, and ſpent a very bad evening. At eleven o'clock ſhe went to prayers as uſual, and added one in particular beſide thoſe ſhe ſaid with me. . . . . The night was very reſtleſs.

The account of what paſſed on Friday is exactly the ſame. Her ſituation continually grew worſe, becauſe her weakneſs increaſed, and ſhe was able neither to eat nor ſleep: it was then that they gave her hopes of my return. From that moment her convulſions conſiderably abated, without however entirely leaving her, and I found her on my arrival, as I have already mentioned, in the moſt deplorable ſtate of languor and debility.

Recapitulation

Recapitulation of the Journals of Education which I made or cauſed to be made.

1. THE Journal of M. Lebrun, containing an account of every thing our pupils ſaid or did during the time they were not with me, together with the relation of all our private diſcuſſions. This Journal was begun as ſoon as the children were placed under our care, and is continued to this day without any other interruption than that of the journeys I made with my pupils unaccompanied by M. Lebrun.

2. My private Journal, which was not ſeen by the children, and which I continued for four years: it contains my obſervations and reflections on my pupils, their preceptors, &c.

3. My other Journal, written purpoſely to be read by my pupils; it ſucceeded to the preceding one, and continues to this day.

4. A Journal of the manner in which M. de Beaujollois uſually ſpent his mornings, written by M. Barrois.

5. The Journal kept at Belle Chaſſe by Mademoiſelle Rime.

The reſult of all which is, that I can give a faithful and accurate account, from minute to minute, of every word and action of my pupils, of the inſtructions that have been given them, and of the manner in which they have received their leſſons, from the time they were firſt entruſted to my care till the 26th of April 1791, being a period of eleven years and a half. No inſtructor hitherto has ever had it in his power to give a ſimilar account. I believe that it will be of ſome uſe in proving that ſo ſcrupulous an exactneſs is poſſible; and I will repeat, that it is a very deſirable thing that a ſimilar accuracy ſhould for the future be demanded of all thoſe who ſhall be entruſted with the education of our princes.

ADVER-

ADVERTISEMENT.

I HAVE travelled a great deal with my pupils, during which time I ſuſpended the Journal of Education in order to write that of our excurſions. I ſhall proceed to give ſome fragments from theſe Journals, the originals of which I have ſtill in my poſſeſſion, and of which my pupils are furniſhed with copies. It is not my intention to give complete narrations of the intereſting things we ſaw, as I mean to relate them in order in another place; but I ſhall endeavour to convey an idea of the method I adopted to form the taſte of my pupils relative to the arts. A chaſte and refined taſte has greater influence than we are apt to imagine on the character and manners of individuals; a depraved taſte narrows the underſtanding, debaſes the ſoul, and is the ſource of a multitude of falſe ideas. We had conſtantly with us in our travels

two perſons whoſe company was as uſeful as it was agreeable; one of them eminent in the art of drawing and painting, and poſſeſſed of an infallible and delicate taſte in every thing that had relation to the arts; the other an excellent chemiſt, perfectly ſkilled in botany, and in general well acquainted with natural hiſtory. With theſe aſſiſtances my pupils never made the ſhorteſt journey without deriving from it conſiderable advantage. They have travelled through no great extent of country, but what they have ſeen has been with attention, which is a point of conſiderable conſequence. I have collected in the fragments the principal features which may explain my ideas relative to the manner in which travelling is to be made inſtructive to youth. I have alſo inſerted entire deſcriptions of ſeveral curious and intereſting places, ſuch as la Trappe, Navarre, Maupertuis, Cayeux, Mont-Saint-Michel, &c. becauſe they are ſhort, and

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I do not recollect to have ſeen them in any previous publication.

Chantilly, 28 June 1787.

ALL the old part of the gardens of Chantilly is very beautiful in its kind. The new is in general in a very bad taſte. The outſide of the cottage appears to be nothing better than a mean thatched hut; and the inſide is ornamented with glaſs and gilding, and furniſhed with ſtuff of roſe colour and ſilver, which produces a very unpleaſant effect, becauſe this combination of magnificence and ruſticity conſtitutes an *incongruity* rather than a *contraſt:* theſe are two very different things which bad taſte continually confounds. A contraſt is pleaſant, an incongruity is always offenſive. Generally ſpeaking, we may term that an incongruity which exhibits a too ſtrong and violent oppoſition; but a contraſt is formed by a delicate oppoſition, which

produces only a moderate ſurpriſe, and an effect rather mild and ſtriking than violent. There are ideas which cannot, without exciting diſguſt, be united or brought together, that is to ſay, placed in oppoſition to each other; for example, tragedy and burleſque (a defect we frequently find in Shakeſpeare), or a cottage furniſhed like the houſe of a farmer general, &c. Theſe are incongruities. But ſenſibility and melancholy may be connected with graceful and even gay images: the old Anacreon tottering and letting fall his crown of roſes at the foot of a cypreſs tree; the Shepherds of Arcadia of Pouſſin; theſe are pleaſing contraſts. I could wiſh that in literature and the arts you ſhould never loſe ſight of theſe principles, which are equally founded in nature and reaſon; and that you ſhould never admire new ideas of any kind but in proportion to the degree of utility or juſtice they contain. If you obſerve this principle you will never be

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the admirers of a multitude of childiſh and abſurd productions, which only ſerve to prove the narrowneſs of mind of thoſe who invented them. . . . . .

The famous picture of the great Condé, in the gallery, is badly painted and ill imagined; there are in it labels written on ſlips of paper, a circumſtance in the moſt abſurd taſte. The allegory of the picture is ingenious. Hiſtory is repreſented as having juſt written the life of the great Condé, and France is tearing out a leaf of the book, implying that to admire this hero you muſt obliterate one feature which ſullies his character, the dreadful crime of having turned his arms againſt his country. M. de Voltaire conſidered this as an excellent picture; and by his praiſes it has gained conſiderable eclat in the faſhionable world. But it muſt be conſidered that Voltaire had no knowledge of the arts; it muſt be conſidered that he ranked Le Moine and Vanloo among firſt rate painters, and as

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the equals of Pouſſin and Le Sueur *, M. M. David, Girouſt and Mirys have fully ſhewn you the abſurdity of this opinion. . . .

Journey to Spa.

Peronne, 8 July 1787.

WE ſlept at the poſt-office. . . . My pupils were perfectly ſatisfied, and in high ſpirits. They are very deſirous of an occaſion that ſhould oblige them to ſleep upon ſtraw.

Tirlemont, 12 July 1787.

. . . . . WE lodged at the Plantin, a large and excellent inn; but all the beſt apartments were engaged, ſo that we were very miſerably accommodated. I ſlept myſelf in a child's crib, which I thought too ſmall to be uſed by Mademoiſelle. Our male and female

* In his notes on the Age of Louis XIV. thereare, relative to the arts, a great number of ſimilar judgments.

attendants

attendants ſtopped on the road; but the princes, and particularly the Duke de Chartres, waited on us moſt excellently in the capacity of ſervants. The Duke put our apartment in order, and mounted a ladder for the purpoſe of nailing ſome covering to the windows, which had neither curtains nor ſhutters; and Mademoiſelle, Henrietta and Pamela made our beds. . . . . The children were all very obliging *.

Spa, 25 Auguſt 1787.

THE waters of *the Sauveniere* having been very ſalutary to the Ducheſs d'Orleans, her children conſtructed a delightful walk round the fountain in the midſt

* Though travelling ſhould ſerve no other purpoſe than that of forming children and young people to habits of obligingneſs and activity, and of accuſtoming them to undergo cheerfully the variety of accidents which continually occur in the progreſs of life, it would ſtill be very uſeful.

of

of a wood, totally uncultivated, and full of ſtones and pieces of rock. They removed the ſtones, prepared the walks, covered them with gravel, and cleared away the bruſhwood. They placed benches at regular diſtances, conſtructed bridges over the brooks, and planted among the trees flowering wild briar. At the end of the walk was a kind of arbour, under which was a path leading to a precipice very beautiful and magnificent, on account of its extreme declivity and the intervention of rugged cliffs, ſprings and verdure, which were happily contraſted. Beyond the precipice a delightful and extenſive proſpect preſented itſelf to the view. Under the arch formed by the arbour, we placed an altar of white marble, dedicated to Gratitude; the form of which was deſigned by M. Mirys. At the top of the altar the following words were written in large letters: To GRATITUDE; and beneath this inſcription: "The waters of the Sau-

"veniere having re-eſtabliſhed the health "of the Ducheſs d'Orleans, her children, "deſirous of embelliſhing the environs "of the fountain, have themſelves made "walks, and cleared this wood with "more ardour and aſſiduity than the "labourers who worked under their di-"rections."

Under the inſcription was the cypher of the four children. The children had indeed, as the inſcription declares, worked in perſon with an aſtoniſhing degree of perſeverance.* This day we gave an entertainment on the ſpot to the Ducheſs d'Orleans. I invited the moſt beautiful women in Spa, requeſting them to be at the fountain at one o'clock, dreſſed in white, and ornamented with white

* Particularly the Duke de Chartres and his brothers, who, having more ſtrength than Mademoiſelle, and being deſirous of ſurpriſing Madame d'Orleans, worked privately, roſe at five o'clock in the morning, went five or ſix miles to the wood, and continued this employment daily for the ſpace of three weeks.

feathers,

feathers, noſegays, and garlands of wild briar, and violet-coloured ribbon. I left all the men at the entrance of the wood, and conducted the women to the farther part of the walk, where I placed them in different groups, ſome walking, others ſitting, &c. The Ducheſs d'Orleans came laſt. The band of Vauxhall was placed at the entrance, and began to play as ſoon as ſhe appeared, which gave me information of her approach. I immediately went to meet her with the four children, who had rakes in their hands, as emblems of their having juſt finiſhed the walk in homage to her goodneſs and worth. M. de Chartres, who undertook to addreſs her, expreſſed this with conſiderable grace. The children then quitted her, and by a ſhorter path arrived at the arbour where the altar was erected. All the avenues were decorated with garlands of wild briar, the tint of which mingled with the green

produced

produced a very agreeable effect. Flowers of the ſame kind ſcattered through the wood, the multitude of garlands interſperſed among the trees, the rivulets which interſected the turf, many of which falling among the rocks formed caſcades, a company of thirty beautiful women uniformly dreſſed, and diſperſed over the walk, and the beauty of the ſky, formed a whole, of which it is difficult to conceive an idea. The Ducheſs paſſed a quarter of an hour in viewing the ſcene, when the muſic ceaſed, and we arrived at the altar, where ſhe perceived her four children, with Henrietta and Pamela, forming a moſt enchanting group. The altar and the arbour were ornamented with garlands: the children had other garlands in their hands, which they placed on the altar. The Duke de Chartres, ſeated at the foot of the altar, with an engraving inſtrument in his hand, appeared to be writing

writing the word *Gratitude*. Sufficient time having elapſed for the contemplation of this picture, the four children threw themſelves into the arms of their mother. The ſpectators burſt into tears, and ſufficiently ſhewed that the livelieſt emotions are frequently produced by the moſt ſimple cauſes *. . . . . .

Givet, 1 September 1787.

. . . . . THE following are the perſons whoſe ſociety I found moſt agreeable at Spa. . . . . Miſs Plunket, a young lady full of ſenſibility, whom I had the happineſs of being able to ſerve. She is to go with me to Sillery; I hope that I have acquired in her a friend for life †. . . .

* This break only contains particulars of the entertainment, which are too long to be inſerted here.

† Now Madame de Châtelux; for whom I procured an appointment in the Palais Royal.

M. DE

Givet, 2 September 1787.

M. DE VALENCE has given a charming entertainment to the Ducheſs d'Orleans. . . . . Some beautiful couplets were ſung in honour of the Ducheſs and her children *. . . .

Sillery, 10 September †.

. . . . ANOTHER entertainment. . . . . Tranſparent illuminations repreſenting the *Temple of Friendſhip*. I was preſent with the four chil-

* Madame d'Orleans made a viſit at Givet, by the invitation of M. de Valence, and becauſe every thing that was connected with me had at that time an intereſt in her heart.

† Madame d'Orleans had been there from the 4th. She had intended to ſtay only eight days, but had the complaiſance to remain three days longer. She laviſhed on me, in the preſence of her children and a numerous company, many affecting marks of that kindneſs and friendſhip which were for ſo many years the ſource of my happineſs.

dren of the Ducheſs d'Orleans, and ſung ſome verſes written as an addreſs to her*.

. . . . . .

Journey to la Trappe and Navarre.

Montmagne, 5 June 1788.

I AM very much pleaſed with the young princes; they employ every moment of

* Theſe verſes were expreſſive of the pleaſure I felt in forming the hearts and underſtandings of the children whom her friendſhip had confided to my care. The Ducheſs threw herſelf into my arms, her face wet with tears; her children ſurrounded us, and partook of the ſweet emotion. Is it poſſible that the perſon who has been the means of deſtroying ſuch pure and virtuous pleaſures, ſhould feel no remorſe? What a reward for the ſervices I have done her! What a return for the benefits of Madame d'Orleans herſelf! Before this perſon knew her, Madame d'Orleans adored and cheriſhed thoſe whom it was her duty to love; and now! . . . . . But though they have been able to alienate her from her children, they can never alienate the children from their mother: theſe children will eternally preſerve the ſacred unalterable ſentiments, which nature and education have engraven on their hearts.

their

their time: they read, write, draw, and ſhew themſelves in other reſpects in a very amiable point of view. Hitherto Mademoiſelle has played on the harp every day; ſhe alſo writes and draws.

. . . . . .

La Trappe, 6 June, half paſt eleven in the evening.

I FOUND great difficulty in gaining leave of admiſſion from the fathers, who ſaid that it was unprecedented. At length, after conſiderable conteſt, they conſented to admit me, as well as my young princeſs, and from that moment they treated me with the greateſt poſſible reſpect. We firſt heard a lecture delivered in one of the cloiſters, all the fathers being ſeated: it was a kind of ſermon in the French language, of which I recollect the following paſſage: "Ap- "proach us not, vain and deceitful plea- "ſures; it is here that you are held in

"contempt, or that your former votaries "expiate their folly." There was ſomething ſtriking and attractive in the thoughtful attention of theſe monks. After the ſermon we were conducted into a ſaloon, where the late and the preſent abbot accompanied us. After a ſpace of three quarters of an hour they introduced us to the choir of the abbey: the building is conſiderably ſtriking, and all the monks at once joined in the ſacred pſalmody with a truly angelical devotion; from time to time they threw themſelves into the attitude of proſtration, and remained thus till the ſtroke of a hammer gave them the ſignal to riſe. Theſe various circumſtances, combined with the ſimple majeſty of the edifice, excited in me an emotion that I want words to deſcribe. After divine ſervice they led us from the chapel to the foot of a great ſtaircaſe that leads to the cell: here we made a full pauſe, and the abbot, with a green branch in his hand,

pronounced

pronounced his benediction upon each monk individually, who all paſſed before him in order, one after the other, making a profound inclination of the head, and then aſcended the ſtaircaſe to go to reſt. This ceremony ended, we were conducted back to the ſaloon where we ſupped, and remained till ten o'clock engaged in converſation with the fathers. In an adjoining room we ſaw a portrait of M. de Rancé finely painted by Rigaud: M. de Rancé is repreſented writing. His features are regular, and his phyſiognomy penetrating and intelligent; it bears a ſtriking reſemblance to M. de S****, except that it has a leſs lively complexion. I ſhould never have imagined ſuch to have been the figure of the reformer of la Trappe. There is alſo in the apartment of the Duke de Penthièvre an excellent picture brought from Rome by M. de Rancé, and which repreſents Saint Bernard dying.—We then left the inner compartment of the

abbey to retire to reſt: our bed-room is a very handſome one.

Conches, 7 June, 10 o'clock in the evening.

THIS morning at a quarter before ten we entered once more into the inner compartment of the abbey. . . . . After having heard maſs, we were admitted into the refectory to ſee the fathers dine. There was no cloth upon the table, but each monk had a napkin; their plates were of pewter, and their ſpoons of wood; each monk received a porringer of ſoup, a plate of herbs, two or three uncooked apples, a large ſlice of bread of a good ſort, a little mug of water, and another of beer. One of the ſociety aſcended a ſort of pulpit made for that purpoſe, and preached them a ſermon during their repaſt. Each monk preaches this ſermon in his turn, and the monks who dine are attended by other monks, who afterwards take their refreſhment along with

with the preacher. The lay-brothers dine at the ſame time in a leſſer hall adjoining to the principal, and which is ſeparated from it only by an arcade without any door: we could ſee them therefore as we ſtood in the refectory; and they, as in the former inſtance, were ſerved by other lay-brothers, who ate when they had finiſhed*. . . . . .

From the refectory we went to the library. . . . . .

We afterwards viſited the tomb of M. de

* The eſtabliſhment of lay-brothers, ſo contrary to Chriſtian humility, is inconceivable, particularly in the auſtere orders. At la Trappe, for example, as the labours are equally ſhared by all the individuals of the order, and as the lay-brothers do not wait upon the fathers, whence could have originated the diſtinction of name and eating-room? It is not becauſe the brothers are not prieſts, for this is equally the caſe with the majority of the fathers. Reaſon teaches us to love equality, religion enjoins it; and it is a ſtrange contradiction to ſee a monk proſtrate himſelf, his face in the duſt, and at the ſame time diſdaining to eat his brown bread and his

de Rancé. . . . . The cells are very ſmall: they contain a ſtraw bed, a wooden table, and a crucifix. . . . . We ſaw the monks at work in the gardens. We entered the medicine room, which is large, and well ſupplied with drugs: adjoining to it is an excellent botanic garden filled with the uſual plants. . . . . I ſhall here relate all that I learned from the converſation of the fathers. The hiſtory of Count de Comminges is fabulous, as well as various other things, viz. that the monks are every day employed in digging their tombs: that they raiſe and level hills for the purpoſe of occupying

beans with certain of his brethren as virtuous and devout as himſelf. This eſtabliſhment is of no great antiquity; it was Saint Gualbert who inſtituted the lay-brothers in 1072, but without theſe proud diſtinctions; I am ignorant of the name of him who reduced them to the condition of valets, but we may preſume that it was ſome *gentleman* monk.

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themſelves: that their ſalutation when they meet is, *We muſt die:* that they wear upon their hearts a cuſhion ſtuck with thorns, &c. All theſe things are abſolutely falſe. They faſt continually; they never eat either fiſh, ſugar, eggs, butter, or oil, except a ſmall quantity with their ſallads. Vinegar is allowed them, as well as milk, but the latter is prohibited during Lent. Their rule never allows them the uſe of wine except in journeys, and in any place of occaſional reſidence, where they may uſe both wine, fiſh, and butter. . . . . .

Their dreſs, like that of the Chartreux, is entirely white, their head and beard are ſhaved, and they have a large hood which they put on at pleaſure. They always ſleep in their clothes; their ſhirts are of wool, not hair cloth, every mortification of this kind being prohibited by the rules of their order. No one is admitted among them till the age of

twenty, when he enters upon his noviciate, which continues for the ſpace of twelve months. The infirm alone employ themſelves in little articles of induſtry, ſuch as the making of roſaries, wooden ſpoons, and in winter the work of the garden; after which they ſhell the peas, dreſs the vegetables, preſs the grain for uſe, &c. Theſe laſt occupations are common to them all. The monks of this abbey amount to about a hundred and twenty, including both the fathers and lay-brothers. There are ſixty of the former, of whom eighteen only are prieſts; the reſt, though equally engaged by irrevocable vows, do not ſay maſs, and have not received holy orders, thinking themſelves not ſufficiently virtuous and devout to celebrate the ſacred myſteries. The abbot is elected for life*, and is named by

* The authoreſs ſeems to contradict here what ſhe has ſaid at the beginning of the article (p. 120), "that the late and the preſent abbot conducted her "into the ſaloon." T.

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the king in purſuance of the vote of the monks; the votes are collected by way of ballot; and as ſoon as that is done, the balloting box is ſealed up and ſent to Verſailles. There are three monks, called *hoteliers*, whoſe buſineſs it is to receive ſtrangers and the poor that preſent themſelves at the monaſtery. From their original endowment and the bequeſts of private individuals, they are ſufficiently wealthy to afford three days hoſpitality to every poor traveller who paſſes that way. When all the beds in the houſe are occupied, the traveller is accommodated at the inn, and his expences defrayed by the monks. If, during theſe three days, he fall ſick, they take care of him till his recovery; he is attended by their ſurgeon, ſupplied by them with medicines; the monks alſo viſit him, dreſs his wounds, &c. If any poor traveller be in want of money to purſue his journey, they give him as

much as is neceſſary to carry him to the place of his deſtination. Not a day paſſes without their being viſited by perſons of this deſcription, particularly ſoldiers. It frequently happens that the gratitude and admiration which ſo much benevolence inſpires, induce the perſons who are the objects of it to become members of their fraternity, and paſs their lives with them. Indeed, whoever is in purſuit of virtue in all its perfection, will find it only here, under a form it may be ſomewhat too auſtere, but ſo true, ſo ſublime, that it is not at all aſtoniſhing that a mind ſuſceptible of enthuſiaſm ſhould reſolve upon this great ſacrifice. Theſe monks alſo aſſiſt and take care of all the poor in the neighbourhood for many leagues round. I interrogated a great number of the peaſants, who ſpoke of them with the reſpect and veneration that we ſhould feel for angels if they were to condeſcend to re-

ſide

ſide among us. Shew me the individuals that, with the ſame revenues, can do an equal portion of good both by their example and their beneficence! Where ſhall we find ſuch virtues, unleſs religion inſpires them?—They never receive a widower among them unleſs his children are already provided for: whatever may be the age of theſe children, if their ſituation be not ſuch as to inſure them a ſubſiſtence, they conceive that a father cannot, in that caſe, diſpoſe of his liberty, but is bound to beſtow all his care upon his family. When they have made their vow, they renounce every kind of epiſtolary correſpondence whatever, and do not allow themſelves to be viſited by their relations, except their father and mother, and this but ſeldom. They are expreſsly enjoined not to ſhew the leaſt preference to any individual of their order, as being bound to love them all equally. If one monk ſhould perceive that another had a particular friendſhip for him, he

would conſider it as his duty, when they were all aſſembled, to aſk leave to ſpeak, and then publicly to accuſe him. In this caſe the ſuperiors impoſe a penance on the perſon criminated, who is not allowed to juſtify himſelf, or anſwer a word, even though he ſhould think himſelf to be wrongfully accuſed. He is to believe that he has in ſome way or other, though he cannot recollect it, given cauſe for the reproach, and he muſt ſacrifice without heſitation his ſelf-love to the obedience due to the rules of the order. In all caſes, indeed, where one monk obſerves in another any kind of fault, he is equally bound publicly to accuſe him, and the accuſed muſt obſerve a perfect ſilence, and ſubmit with reſignation to the penance that may be impoſed. If a word eſcape him in his defence, all the monks inſtantly proſtrate themſelves on the ground to aſk pardon of God for his pride: but this never

happens

happens except to novices and perſons newly profeſſed, and very ſeldom even to them. Theſe particulars were related to me by brother Proſper, a young monk twenty-eight years of age, and who has been eight years at la Trappe. He has a delightful phyſiognomy, ſtrikingly characteriſtic of candour and good ſenſe. I entreated him to tell me honeſtly if he did not know, among his brother monks, ſome ſingle individual who had, at heart, more friendſhip for him than the reſt? No indeed, was his reply; I could ſooner name a dozen than one. I was charmed with his anſwer, which proves the tender union that reigns among them. He added, that as to theſe twelve his diſcovery did not juſtify his accuſing them, as it was derived from firſt emotions that were abſolutely involuntary. For example, ſaid he, there are a thouſand little circumſtances purely mechanical by which we know thoſe who love us beſt: in our labours we are all bound to ſuc-

cour one another with equal zeal; if one of us lift too heavy a burthen, if he fall, &c. we ought to fly to his ſuccour; but there are always in this caſe twelve or fifteen who haſten with greater alacrity than the reſt; and on theſe occaſions, which frequently happen, we cannot avoid diſcovering by whom we are moſt loved. But God condemns not theſe natural inclinations of the heart, and does not diſapprove of our ſecretly loving thoſe beſt who are moſt virtuous, provided we do not evince our partiality and eſteem in ſuch a manner as to offend others; which would be a very heinous crime, contrary to general benevolence, and deſtructive of that univerſal harmony which ought to exiſt between us.

When a ſick monk is pronounced to have but a few hours to live, he is told that he muſt receive extreme unction; he is then carried to the church, where it is always adminiſtered, and after the ceremony is over conveyed back to his bed.

bed. When he approaches his laſt moment, a bell is tolled to ſignify to the whole houſe that a brother is in the agonies of death. All the monks aſſemble round the dying man, and, having placed him in aſhes, pray aloud for him. This deſcription is terrifying to worldly minds; let it be obſerved however, that at la Trappe the apparel of death and the religious ſolemnities that accompany it, are conſidered as auguſt and conſolatory, as the fore-runners of a grand triumph and ſupreme felicity. "The "frugal and laborious life we lead," ſaid father Theodore to me, "exempts us "from violent and putrid diſorders. I "have never ſeen among us an inſtance "of any epidemical malady, even when "the contagion has ſpread through the "country. We know ſcarcely any diſ-"orders but thoſe of the lungs occaſion-"ed by ſinging at church, and by the "law which obliges us to get up fre-"quently in the night. When a con-

"ſtitution

"ſtitution is able to reſiſt theſe dangers,
"and it has paſſed the age of thirty,
"life is protracted longer here than elſe-
"where, and old age is ſound and vi-
"gorous: thus we commonly die in
"the poſſeſſion of all our faculties, and
"during the fifty years that I have lived
"here, I have ſcarcely ſeen an inſtance
"to the contrary. As we only live that
"we may die in ſecurity, the laſt mo-
"ment has no terrors; and when we
"aſſiſt at the death of a brother, there
"is not one of us who does not envy the
"crown he is going to receive, and does
"not wiſh to be in his place. It is not
"that life is diſagreeable and burthen-
"ſome to us, we believe ourſelves as
"happy as it is poſſible to be on earth;
"but in dying we feel all the delight
"that the ſweeteſt and moſt exalted
"hopes can inſpire. I have never be-
"held a monk who has not received,
"not only without fear, but with ex-
"treme ſatisfaction, the notice of his

"ap-

"approaching death; I have even be-
"held many whom this intelligence has
"ſo enlivened and invigorated, that
"their life and ſtrength have been pro-
"longed in an aſtoniſhing manner, and
"almoſt all diſplay at this time a viva-
"city, fire and eloquence which appear
"ſupernatural. It is not long ago that
"a monk, upon being informed that he
"had but one day to live, became ſo
"animated at the news, that he told us
"he ſhould be able to go to the church to
"receive extreme unction without being
"carried. In reality, though his weak-
"neſs had, till that moment, been ex-
"ceſſive, he got up, walked through
"the houſe, deſcended the different ſtair-
"caſes, arrived at the church, returned,
"and, to the great aſtoniſhment of the
"ſurgeon, lived two months longer."—
Father Theodore, who recited theſe
particulars, was the late abbot; he had
lived in the world before he embraced
the monkiſh ſtate, and was thirty years

of

of age when he entered la Trappe; he is now upwards of fourſcore, of a comely figure, his teeth perfect, his features charming, his complexion truly beautiful; I have never ſeen in any face ſo complete a vermilion. He has a ſtrong underſtanding, an extraordinary degree of politeneſs, and a memory ſo ſurpriſing, that he recollects every thing he read that was intereſting previous to his arrival at la Trappe. He cited many traits of hiſtory, and a great variety of paſſages from Bruyère, whom he knows by heart. He related alſo a number of intereſting ſtories, among others the following: "Some years ago a young man "well born, rich, of a handſome figure, "and the only ſon of an affectionate "mother, whoſe conſent he obtained, "deſired to be received among us, al-"leging a vocation which he had felt "from the age of ten years: he was ad-"mitted to his noviciate; but before the "expiration of the period, his mother,

"re-

" repenting the conſent that had been
" torn from her, ſuddenly arrived at la
" Trappe and demanded her ſon, who
" received her, accompanied by father
" Theodore. The converſation was
" long, that is to ſay, on the part of the
" mother, who conjured her ſon to re-
" turn with her, aſſuring him that ſhe
" particularly wiſhed it for the ſake of
" his own happineſs. He heard her in
" ſilence, without interruption; and when
" ſhe had done ſpeaking, My mother,
" ſaid he, do me the favour to anſwer
" me one queſtion. Suppoſing I had
" left you to ſettle at a diſtance in ſome
" foreign country, where it was impoſſible
" for you to come, and where I had ac-
" quired a conſiderable fortune and the
" moſt diſtinguiſhed honours, but was
" not permitted to return to you, unleſs
" I renounced all theſe advantages,
" would you demand of me this ſacri-
" fice?—Certainly not, cried the mother,
" it is your happineſs only that I have at
" heart.—

" heart.—Well then, my dear mother, " replied the ſon, I am exactly the for- " tunate man I have deſcribed, or rather " I am a thouſand times more happy than " it is in the power of all the riches and " honours of the univerſe to make me; " and my happineſs is the greater as the " inconſtancy of fortune cannot rob me of " it, and death, far from putting a period " to it, will render it ſupreme and ſecure " it for ever. Conſider then the extent " of the ſacrifice which you demand! " At theſe words the mother roſe, em- " braced her ſon in tears, and departed." —Had I time, I could cite various incidents of a ſimilar kind which I learned from father Théodore, father Peter, the preſent abbot, and the three *hoteliers*. Theſe five monks, with whom I had a great deal of converſation, were all equally obliging; they anſwered my queſtions with an air of frankneſs; but as ſoon as I had done interrogating them, they retired into themſelves, hung down their heads,

heads, and fell into ſo profound a meditation, that I have no doubt they believed themſelves to be abſolutely alone with God: in this there was no ſort of affectation, but on the contrary a ſtriking ſimplicity and nature. When I addreſſed myſelf to them again, they recovered from their reverie, and aſſumed a cheerful and obliging aſpect, which continued till they had ſatisfied my new enquiries. —The monks of this order obſerve a perpetual ſilence, the ſuperiors and the *boteliers* excepted; but there are certain hours when they may ſpeak to the ſuperiors if they have any requeſt to make; at their labours, however, they are only allowed to expreſs themſelves to each other by ſigns. There are monks among them who have not ſpoken for many years, except to confeſs, to read, and to ſing the praiſes of God. The *boteliers* obſerve, like the reſt, the law of ſilence, and never ſpeak but to ſtrangers.—There is not a ſingle looking-glaſs at la Trappe either

either in the interior or exterior apartments. Many of the monks have wholly forgotten their own form and features.—As they work not only in the garden, but out of it, the gates are wide open, ſo that if a monk be deſirous of running away he has a fair opportunity: in that caſe he meets with no obſtruction, and he is never purſued and brought back again when his flight is diſcovered; on the contrary, the fraternity think themſelves happy in having got rid of a bad member. But the rules of their order oblige them to receive him if he return, and preſcribe that he ſhall be confined for a period of time equal to that of his abſence, and have no other food than bread and water. Meanwhile the abbot has the power of abridging as much as he pleaſes this time of atonement, which he never fails to do if the tranſgreſſor diſcover any marks of penitence: in that caſe, though the abſence ſhould have

have been ten years, the confinement never exceeds one. . . . . .

. . . . . .

When a man preſents himſelf to be received, a minute account is given him of the auſtere life they lead, and he is farther told, that however robuſt may be his conſtitution, it will probably ſink under it in the courſe of two or three years: it is after this information that he enters la Trappe. They receive among them none but tall, ſtrong and well formed men, and I was ſtruck with the extraordinary ſtature of the generality of theſe monks.—They have had for ſeveral years a very ſkilful ſurgeon, a young man who has ſettled at la Trappe out of pure affection to the fathers, and who obſerves the ſame mode of life, and performs the ſame offices as themſelves, when his occupations will permit him. He adminiſters medicine to the poor gratis, and frequently walks ten or twelve leagues to take care of them. He told

P*** that it was impoſſible to live with theſe fathers without feeling a deſire to imitate them, and that the offer of the moſt ſplendid fortune on earth would not tempt him to quit them. . . . . Theſe monks are ſtrongly impreſſed with that indulgent temper that characteriſes true virtue. They told me that upon a certain occaſion, a woman in man's clothes came with her huſband into the convent, but that ſhe ſaw nothing, becauſe they immediately detected the diſguiſe and obliged her to withdraw. I exclaimed with pious vehemence upon ſo dreadful a profanation, which by the rules of the church is a ſpecified caſe, and has the penalty of excommunication: but they obſerved very naturally, that it was not proper in this inſtance to have recourſe to ſtrict juſtice, as the lady was very young, had certainly not conſidered what ſhe was doing, and as it was eaſy to conceive of a huſband's having

this cenſurable condeſcenſion towards a woman that he loved.

Travellers go a great way to ſtudy men, and obſerve the influence of inſtitutions, examples, laws and authority on the mind. We have here an inſtance nearer home of manners far ſuperior in auſterity to thoſe of the ancient Lacedemonians, of virtues infinitely more ſublime than were diſplayed by the boaſted ſages of antiquity; in ſhort, of a little republic where every dangerous paſſion is extirpated, and all the virtues are carried to a degree of perfection that ſeems beyond the powers of nature. Is this a picture unworthy the attention of a true philoſopher? Can any one ſay, as he quits this reſpectable encloſure: *Theſe men are fools!* Before you thus decide, prove to me that you are wiſe; prove to me at leaſt that you are conſiſtent, and that your principles, whatever they are, are conformable to your manners. You think that we ought to follow the inclina-

tions

tions which nature gives us, and that it is in this way only we can be happy. Why then are you perpetually complaining? why does happineſs fly from you, or always elude your graſp? why is peace of mind a thing to which you are a ſtranger?—But, it is aſked, where is the utility of all theſe abſurd auſterities? Do you not then admire the diſciples of Pythagoras, who paſſed ſo many years without ſpeaking? Do you not admire the temperance of Diogenes, and numerous other philoſophers, who ſubſiſted ſolely upon herbs? Do you not admire Epictetus and Socrates, their mildneſs, their calm endurance, their contempt of wealth and honours? And is it only in paſt ages and Pagan countries that you are ſtruck with examples of theſe great virtues? But tradition may have exaggerated theſe features of their character, and it tells us that theſe extraordinary men had their errors and weakneſſes: on the contrary, of what exiſts ſo near

you,

you, you can entertain no doubt, and though there is ſome ſingularity in the life of a monk of la Trappe, you will at leaſt find none of the vices with which the philoſophers of paganiſm have been reproached. But it is again aſked, where is the utility of thoſe woollen habits, thoſe hard beds, this privation of all the comforts and conveniences of life? What! is there no utility in diſtributing to the poor all the money that garments of ſilk, beds of down, ſumptuous furniture, and delicate viands would coſt? Dare you farther demand, where is the utility of ſpending a part of the day in cultivating the earth? Confeſs at leaſt that theſe labours of agriculture are beneficial, and afford an excellent example to the peaſants of the neighbourhood. Who would not bluſh in ſuch a country to be indolent and inactive? Laſtly it is aſked, where is the benefit of paſſing ſo many hours in a church? Let me aſk in reply, for what purpoſe do you paſs ſo

many years at Verſailles, where the ſcene is ſo mortally tireſome to you? In the hope, always uncertain and frequently deceitful, of obtaining—What? an empty title, a ribbon, a ſeat of honour. They are not ſuch frivolities that attract and rivet to the church the monks of la Trappe; it is not the hope, it is the certainty of obtaining, not the frail and periſhable goods of this world, but an eternal felicity. Suppoſe them, if you pleaſe, to be miſtaken in their opinion, it is of little importance, ſo they entertain the perſuaſion; the recompenſe they promiſe themſelves being greater than that of which you are in purſuit, they derive more pleaſure from ſinging the praiſes of God, than you in making your court: beſide you have competitors and uncertainty to torment you, they have no rivals to fear, and are ſure of receiving the reward of their labours: you reſtleſsly aſpire, they patiently wait. Judge then how much happier they

they are in their church than you in the *Oeil-de-Bœuf* *. Thus, ſhould their opinion be founded in error, you ought not to call them *fools*, ſince they are virtuous, beneficent, uſeful, and have found the way to make themſelves happy: but ſhould it be founded in truth, to what name would they then be entitled, and what ought you to be called? What will be your lot in eternity, and what theirs †?

For

* A celebrated tavern at Verſailles, oppoſite to the royal palace. T.

† This ridiculous panegyric upon the monks of la Trappe, and preference given them over the ſages of antiquity, are founded in an ignorance or oblivion of the ſimpleſt of all principles, the nature of virtue. It is the nature of virtue to ſeek the benefit of others, inceſſantly to labour for the increaſe of the happineſs, the information, and the moral excellence of mankind. *You admire*, ſays our authoreſs, *the auſterities of Diogenes and the calm endurance of Socrates.* Why do we do ſo? Becauſe Socrates ſpent an active life in what the Athenians called corrupting their youth, that is, in perpetual practical leſſons of moral and political energy; becauſe Diogenes, when he was aſked the reaſon of his inflexible auſterity,

. . . . . For ourſelves, my children, may our reſpect and love for religion

replied: "It is only by ſhewing that the health and "felicity of a human being may be obtained with "the complete abſence of theſe things, that I can per- "ſuade my contemporaries how little valuable are the "indulgences they covet." The monks of la Trappe, as in effect ſhe confeſſes, have no object of this ſort. We ought to admire them, ſhe ſays, becauſe *they have found the way to their own temporal happineſs*. In this ſurely there is nothing very ſublime. We ought to admire them becauſe they are ſkilful and *wiſe in ſecuring to themſelves the felicity of heaven*. I can envy, but cannot admire, a man who only ſhews me that he perfectly underſtands his own intereſt. Madame de Brulart felt in a certain degree theſe objections, and therefore ſays: *Can you help acknowledging their merit in giving money to the poor? Can you deny that their cultivation of the ground is uſeful, and gives a good example?* It is not neceſſary to deny this. In order that much ſtreſs ſhould be laid upon it, it ought to be ſhewn, 1ſt. That they have theſe purpoſes of uſefulneſs principally in view; and 2dly, That theſe purpoſes of uſefulneſs are as ſublime as thoſe propoſed by Diogenes and Socrates. It is an example of the effect of ſuperſtition upon an enlightened mind, that ought not ſoon to be forgotten, to ſee Madame de Brulart comparing and preferring the ſluggiſh and uſeleſs

ligion be increaſed by the remembrance of what we have juſt ſeen and heard!

Saint Leu, 9 June 1788.

WE arrived here yeſterday, at midnight, in perfect health, and not at all fatigued, which is extraordinary conſidering all we have done in the ſix days that we have been abſent. . . . . .

From Conches we proceeded to Navarre. A lady of Conches, who expreſſed a deſire to ſee the princes while they were at ſupper, gave us a deſcription of the curioſities of Navarre, adding that the moſt charming ſpectacle was by the river ſide, a female ruſtic and a fiſherman in coloured plaiſter. Theſe figures ſhe told us were ſo natural, that one day a man on the oppoſite ſide ſcolded the fiſherman for catching the duke's carp,

uſeleſs monks of la Trappe, to men who devoted every moment of their lives to the active increaſe and propagation of virtue. T.

and perceiving the fiſherman ſtill to perſiſt, threw with indignation a large ſtone at him which broke one of the arms. The lady aſſured us that it coſt the duke an immenſe ſum to repair this misfortune. . . . . From Conches to Navarre the diſtance is five leagues. . . . . The gardens of Navarre are in my opinion the moſt beautiful beyond compariſon of any in France; they are of prodigious extent, and join to a vaſt and ſuperb foreſt. The water is admirable; a large natural river runs through the gardens, forming ſtreams and caſcades which flow day and night and in every ſeaſon of the year. The ſurpriſing effect of ſhadow and water, the majeſtic foreſt that completely incloſes and every where overlooks the gardens, the profuſion of flowers, the inexhauſtible variety of rare ſhrubs and trees, the magnificence of the works of art, the happy ſites that are choſen for them, the pure taſte and bold originality that extend through the diſtri-

bution

bution and plan, together with their immenſe extent, render the place truly worthy the curioſity of amateurs and foreigners. In the French part, the moſt remarkable ornament is the *Temple of Hebe*, which every where delights us by the different ſurrounding objects, flowers, proſpects and caſcades. In the Engliſh part, the moſt charming work is the *Temple of Love*, upon an iſland of the ſame name. On the outſide it appears a beautiful temple in ruins, adorned with fine antiques in bas-relief. When you are entered every thing ſeems like magic; the incloſure is one delicious rotunda, wainſcotted with white marble, decorated with arabeſques, and ſupported by cryſtal columns of a brilliant purple, perfectly tranſparent, and which, being the medium through which the light enters, give a ſplendid gloom to the whole. Several altars enriched with gilded ſtatues of bronze, upon which perfumes are perpetually burning, are interſperſed a-

mong the columns. Rich pavilions are placed at different openings. The rotunda is lighted by means of a cupola at the top, and the light already mentioned which paſſes through the columns. The furniture of embroidery upon a ground of white ſatin, is unſuitable to the reſt; it ought to have been purple ſatin with fringes of gold: I could farther have wiſhed that the glazing of the cupola had been ſtained with purple to correſpond with the columns. Upon finding ourſelves in this enchanted place a reflection occurred to us which offered a ſingular contraſt: we recollected, that preciſely at the ſame hour the preceding day we had been in a cell of a monk of la Trappe.—There are many things in this garden in a bad taſte, but they are ſlight defects amid numberleſs predominant beauties. For example, the grotto is nothing more than an unwieldy and ſhapeleſs maſs; which is the more to be lamented, as it is very conſpicuous and in a delightful ſituation. I could have

wiſhed

wiſhed that inſtead of this villanous rock there had been a *Temple of Glory*, in which there might have been ſuſpended to the roof, as the principal ornament, the ſword of Marſhal Turenne. I could farther have wiſhed the temple to have been decorated with the ſtatue of this hero, and the bas-reliefs to have repreſented his victories. In the gardens of Blenheim, in England, all the works of art are ſo many glorious monuments emblematical of the exploits of the Duke of Marlborough. The gardens of Navarre, not inferior to thoſe of Blenheim, might have been rendered equally intereſting, by reminding us at every ſtep of ſome hero or glorious period of French hiſtory. Inſtead of this, there is only erected a tumulus of ſod, as a monument to Turenne's war-horſe. Upon the top of this paltry memorial, the poney (I mean this celebrated animal) is repreſented by a miniature in bronze; at the four corners of the ſod is placed an urn of porphyry; and the whole reſembles, as

P*** remarked, a piece of furniture to be ſet on a chimney-piece. The woman and fiſherman of plaiſter, notwithſtanding the admiration of the lady of Conches, have in point of ſublimity and effect pretty much the ſame merit. But we muſt forgive theſe diſparities in favour of the numerous and aſtoniſhing beauties that every where ſtrike us. There is an expreſs prohibition to pluck the flowers, or kill any of the game or other birds. Accordingly the winged tribe are very numerous, finding a greater plenty of proviſion here than elſewhere, and the gardens have a delightful brilliancy and fragrance. I have never ſeen ſuch a profuſion of roſes and flowers of all ſorts, or heard ſuch warblings and choruſſes of birds, and ſuch murmurings of torrents and caſcades. . . . . .

The houſe does not anſwer to the extreme magnificence of the gardens; it contains, however, a ſuperb ſaloon, and other agreeable rooms furniſhed with taſte.

JOURNEYS TO LA MOTHE *, NORMANDY, BRETAGNE, TOURAINE, &c.

La Mothe, 1 *Auguſt* 1788.

WE have been this day to Saint Vallery, a ſea-port five leagues from hence, where we dined at an inn by the ſea-ſide. . . . . We were after dinner conducted on board a new veſſel, to which no name had as yet been given. They requeſted me to permit the Duke de Chartres to name it, and to ſtand godfather; to which I readily conſented, having never ſeen a ceremony of this ſort. Upon the quarter-deck a table was placed, covered with a cloth fringed with lace, on which were a pot of holy water, and ſome plates filled with ſalt and corn. The prieſts, dreſſed in the habits of their profeſſion, ſtood round

*An eſtate belonging to M. d'Orleans, in Normandy, near the town of Eu, and on the ſea-coaſt.

the table. The Duke de Chartres and Mademoiſelle were the ſponſors. The vicar having delivered a very pathetic diſcourſe, and the other prieſts chanted ſome prayers, the former pronounced his benediction, walking round the veſſel, and ſtrewing corn and ſalt, the ſymbols of abundance. This ceremony of pronouncing a benediction on a new ſhip ready to ſail on a long and perilous voyage, might afford, I conceive, an admirable ſubject of diſcourſe, particularly when addreſſed to a young man. . . . . The rigging, and every thing relative to the veſſel, were explained to the princes with great minuteneſs; they alſo ſaw in the dock-yard two unfiniſhed ſhips on the ſtocks.

La Mothe, 4 Auguſt 1788.

THERE have been brought to us every morning ſuch ſhell and other ſea fiſh as we were deſirous of ſeeing alive. We have already

already ſeen thornbacks, flounders, mullets, cod, a tunny, ſome ſoldier or hermit crabs, ſtar fiſh, and various kinds of zoophites*.

La Mothe, 11 *Auguſt* 1788.

WE have been this afternoon to ſee a very ſingular village, about three leagues from hence, of the name of *Cayeu*. It is by the ſea-ſide, and conſiſts of about eight hundred houſes. The bank of the ſea is in this place of conſiderable height, and is formed by a very fine ſand, which the wind drives from the coaſt. The conſequence is, that the ſand is again blown from this eminence, and ſcattered not only over the village, but to a great extent beyond it; ſo that you cannot

* In education no object of inſtruction that preſents itſelf ſhould be deſpiſed; particularly when it does not interfere with more important ſtudies, and we have only to look before us and aſk queſtions.

walk

walk in this melancholy country without being up to your ancle in ſand, and as far as it extends, not a blade of graſs or moſs, not a tree or ſhrub is to be ſeen. We might ſuppoſe ourſelves tranſported to the dry and burning deſerts of Arabia. Alſo when the wind is violent, which frequently happens on the coaſt, the ſand is raiſed in thick clouds in the air, and this unfortunate village is almoſt buried under it. But an abundance of fiſh, which give them a certainty of ſubſiſtence, retains the wretched inhabitants to the ſpot, in ſpite of ſo many calamities, and in ſpite of the privation of fruits, herbs, freſh water, and every convenience that nature elſewhere offers to the pooreſt peaſant. Their ſituation appears to me the more deplorable from the conſideration that, at the diſtance of little more than a quarter of a mile, there are rich meadows and fertile cornfields, which muſt be to them a mortifying contraſt. I have never experienced more

more painful ſenſations than the aſpect of this village excited in me. On one ſide the boundleſs ocean; on the other a vaſt plain of white ſand, interſperſed with the wretched huts of the fiſhermen; vegetation annihilated, a burning ſun, doubly incommodious from the reflection of its rays on the glittering ſand; an obſcure air rendered unwholeſome by continual duſt; the diſmal roaring of the ſea; in ſhort, every thing ſeems to concur to make this village the moſt dreadful abode in the univerſe. Meanwhile it is inhabited; it is even populous, and we ſee a multitude of children. How ſtrong is the power of habit and the love of life! Theſe fiſhermen are content to endure all theſe evils, upon condition of being free from inquietude, as to the means of prolonging this miſerable exiſtence. What do I ſay? Perhaps the majority of them, whom we regard with pity, prefer this dreary land, where they

drew

drew their firſt breath, to the fertile fields of their neighbours; ſince, as a poet whom you have read obſerves,

E inſtinto di natura
L'amor del patrio nido*.

In obſerving what theſe men can endure, not only without deſpair, but with apparent content and eaſe, you ought to admire the fortitude from which it ſprings, and of which thoſe who have been continually nurſed in the lap of proſperity can ſcarcely form an idea. Weep with the unfortunate who ſinks under the weight of his calamities; if you cannot meliorate his lot, deplore at leaſt his ſituation, and partake his ſorrow: every being that ſuffers has a claim upon the compaſſion of his fellow-creature. But let more dignified ſentiments riſe in your ſoul, at ſight of thoſe who ſupport their pains with ſerenity and

* To love the paternal neſt is an inſtinct of nature.

firmneſs.

firmneſs. Let the example you have this day ſeen teach you to bear any misfortunes that may befal yourſelves with ſimilar courage. With theſe fiſhermen in your remembrance, ſhould you not bluſh if the contradictions and mortifications you might meet with in ſociety were to make you peeviſh and ill-humoured, if you were to be caſt down by an attack of a fever or a head-ache, or were to allow yourſelves in the leaſt habit of ſoftneſs and effeminate delicacy?

Havre de Grace, 1 September 1788.

WE firſt viſited the arſenals, afterwards the Mole . . . . . .
We ſaw there a dreadful monument of the reſtleſs cupidity of men, a large veſſel called a *ſlave ſhip*, and deſtined for the tranſportation of negroes. It was extremely cumberſome, from the number of cells it contained for the confinement of theſe unfortunate beings. . . . .

WE

Mount Saint Michael, 6 September 1788.

. . . . WE changed horſes at Pontorſon to reach this place, which is only three leagues farther; but for one whole league the road is exceedingly bad, and we travelled a conſiderable part of it on foot. It is at certain times, and indeed ordinarily, neceſſary to be governed in this route by the ebb of the tide, the road being impaſſable at other times; but the ſea had now been at low water for ſeveral days. When we arrived it was totally dark, and the objects which under theſe circumſtances preſented themſelves to our eyes were extremely impreſſive. The coaſt is ſandy and barren; the guides precede you with flambeaux, and utter at every other moment horrible cries, to warn you of certain deep holes and dangerous places that intercept your progreſs: on account of theſe it is neceſſary to make a thouſand circuitous

circuitous windings. The fort was illuminated in compliment to the princes, and appeared to be as it were at our feet full half an hour before we arrived. The bells were alſo rung, and their mournful and funereal ſound ſwelled the melancholy impreſſion that was made by the ſurrounding objects. Well might it have been ſaid of this caſtle in the language of the poet,

Nature's abhorrence, on a rock it ſtands,
Whoſe barren ſummit ſeems to touch the ſkies *.

No imagination indeed can ſuggeſt an image of height and declivity that can keep pace with this object; and its aſpect is rendered more ſtriking by its towers, its fortifications, and its venerable gothic architecture. We firſt entered into a citadel where the people of the place, dreſſed in uniform and accoutred with

* Sur un rocher déſert, l'effroi de la nature,
Dont l'aride ſommet ſemble toucher aux cieux.

muſkets,

muſkets, waited to receive us. There are no troops here but in time of war; upon other occaſions the prior of the convent is the commandant of the fort. Next to the citadel we were preſented with the view of the town, which is very ſmall and ſeems to be very poor: it conſiſts of one long and uncommonly narrow ſtreet, in which every ſtep you take is a ſteep aſcent, and in a courſe perpetually winding and irregular. It is impoſſible to proceed along it otherwiſe than on foot. On the preſent occaſion every houſe was illuminated, and the inhabitants collected at their doors. After having climbed along this ſtreet for half an hour, eſcorted by all the monks and many attendants with lanterns, we left the houſes and came to a flight of ſteps of about four hundred in number, very ſteep and difficult, and covered with briers and moſs. The aſcent is now and then interſperſed with little eſplanades where you reſt yourſelf for a moment.

It

It is impoſſible to imagine any thing more tireſome than this climbing; and, though the weather was not hot, it occaſioned a violent perſpiration. At length we entered into a ſpacious chapel, of which the choir is very fine and very noble: we were then in the convent. After having croſſed the church, we aſcended another ſtaircaſe which led to a ſeries of apartments large and handſome. There is farther a belvidere placed upon the top of the fort, with an aſcent to it of four hundred ſteps from the level of theſe apartments. The air is very keen, but ſufficiently wholeſome. They have a ſupply of ciſtern water which is not unpalatable. The winter is extremely rigorous, and begins early in the ſeaſon of autumn: ſultry and hot weather is here unknown. To ſome of the houſes in the town there are very ſmall gardens, and ſome of the inhabitants keep cows; but the monks are obliged to procure neceſſaries from other places, even bread,

which

which is never made here on account of the dearneſs of fuel: they have no ſupply nearer than Pontorſon. It is very ſeldom and by mere accident that they have any fiſh upon the coaſt: thruſt out therefore as they are upon a tongue of land, they are obliged to buy it elſewhere. About a league and a half from hence there is a ſummer habitation belonging to the convent, with a fine garden and a plentiful ſupply of vegetables. The monks are twelve, and they receive no novices. It appears to me, that they ſeek as far as is in their power to alleviate the misfortune of their priſoners. They aſſured us that they never kept them in conſtant reſtraint, unleſs they had poſitive and particular orders from the king for that purpoſe, and that even very frequently they indulged them with excurſions in the neighbourhood. I queſtioned them about the famous iron cage: they told me it was not made of iron, but of wood, the bars exceedingly maſſive and thick, and

the

the diſtance between them of the breadth of three or four fingers. It is now fifteen years ſince any priſoner has been conſtantly confined in this cage; but they often put their priſoners into it, when they are miſchievous, as they ſay, for one or two days, though the place be exceſſively damp and unwholeſome, and though there be another place for their confinement as ſtrong and of no injurious effect. I teſtified ſurpriſe at this account. . . . . The prior anſwered me, that it was his intention ſome day to deſtroy this monument of cruelty. Inſtantly Mademoiſelle and her brothers exclaimed, that it would give them inexpreſſible pleaſure to be preſent at ſuch a cataſtrophe. The prior replied, that he conſidered himſelf as perfectly at liberty in this reſpect, and would therefore indulge their wiſh to-morrow morning: it will certainly be the moſt delightful compliment that hoſpitality and kindneſs have any where paid you. I ſleep

in the chamber which was lately that of the Abbé Sabathier, the illuſtrious martyr of ſo glorious a cauſe *. The monks cannot ſpeak of him at this moment but with veneration and love.

Saint Malo, 7 September, half after nine in the evening.

THE following are the particulars of what we ſaw this morning before we quitted Mount Saint Michael. The prior, together with the monks, two carpenters, a Swiſs belonging to the caſtle, and the greater part of the priſoners, for we had deſired they might be preſent, accompanied us to the place where this terrible cage was incloſed. To arrive at it we were obliged to paſs through ſuch dark ſubterraneous paſſages, that it was neceſſary to have flambeaux: and after deſcending a variety of ſtair-caſes, we at length reached the ſpot. The cage was

* For oppoſing deſpotiſm.

extremely

extremely narrow in its dimenſions, and was placed in a damp cave, where the water ran in ſtreams. I entered with feelings of horror and indignation, tempered by the pleaſing reflection, that at leaſt, thanks to the benevolent interference of my pupils, no unfortunate victim would henceforth painfully ruminate in this dreadful abode on his own ſufferings and the cruelty of mankind. M. de Chartres gave the firſt blow of the axe to this cage. The carpenters then demoliſhed the door and other parts of it. I have never witneſſed any thing more affecting than the tranſports, the ſhouts and acclamations of the priſoners, during the demolition. It was ſurely the firſt time that theſe vaults had ever reſounded with the cries of joy. In the midſt of this tumultuous ecſtaſy, I was ſtruck with the melancholy and diſmayed appearance of the Swiſs, who regarded this ſpectacle with the utmoſt chagrin. I communicated my remark to the prior,

who informed me that this man regretted the deſtruction of the cage, becauſe it had been his office to ſhew it to ſtrangers. The Duke de Chartres gave two louis to this Swiſs, telling him, that inſtead of the cage, he might in future ſhew to travellers the place where it had ſtood, which would certainly be a more agreeable ſight to them . . . . . .

After attending maſs, we took a view of the whole houſe, where we ſaw an enormous wheel, by means of which, with cables, heavy proviſions for the uſe of the fort are raiſed from the ſtrand on the outſide, and conveyed through a window into the caſtle. We walked upon the terraces or parapets, which are very high. The view from hence is on all ſides admirable: you ſee *Mont Tomblaine*, which is larger than Mount Saint Michael, but not inhabited. It abounds with excellent rabbits, and is at the diſtance of about three quarters of a league, which appears incredible: for as, like Mount Saint

Saint Michael, it is in an iſolated ſituation in the ſea, and there are no ſurrounding objects that ſhould enable us to judge by compariſon, it ſeemed to us exceedingly ſmall, and not farther off than a hundred paces. We afterwards ſaw what is called *the Hall of the Chevaliers*, which is large and handſome, and ſupported by columns. It derives its name from its being a cuſtom with the chevaliers of the order of Saint Michael to viſit this mountain . . . The library is a very poor one, which mortified me, from the conſideration how uſeful a good collection of books would be to the priſoners. Superſtitious tradition relates, that Saint Michael wrought miracles upon this mountain, at that time inhabited by hermits; that afterwards the Saint ordered buildings to be erected on it, and it was at firſt called *Mont de Tombe*, on account of its form. The ancient dukes of Normandy and other princes have made pilgrimages to this mountain, and preſents which we

ſaw in the treaſury of the church. Pilgrimages are ſtill made to this place, and we were loaded with medals and little ſilver ſhells, which are given to pilgrims on ſuch occaſions. . . . . .

We obtained for a number of priſoners a permiſſion which they requeſted with earneſtneſs, that of accompanying us to the bottom of the caſtle. Among them was one who had been confined fifteen months, without having been once ſuffered to leave the top of the fort. When he found himſelf out of the convent upon the little eſplanade, and particularly when he ſaw the graſs on the ſteps of the deſcent, he felt an emotion of joy that no words can deſcribe; he gave me his arm, and exclaimed with tranſport at every ſtep, *Oh, how delightful it is to walk upon the graſs* !*

I am

* On our arrival at Paris, we made various attempts in his favour, but to no purpoſe. M. de Chartres,

I am charmed with having had an opportunity of ſeeing this melancholy but ſingular place, this amphibious caſtle, rejected in turns both by the ſea and land; for this mountain, during one part of the day, is an iſolated iſland in the midſt of the waves, and during the other part is deſerted by the water, and ſituated on a vaſt extent of dry land.

Lamballe, 8 September 1788.

. . . WE have ſeen at Saint Malo a very ſingular inſtance of what may be done by activity and induſtry united. Fifteen years ago, a merchant of the name of Dubois lived in that town, whoſe affairs were in a ruinous ſtate. Finding himſelf deſtitute, he was on the point of ſailing for the Indies, when a veſſel, which had been ſuppoſed to be loſt, enter-

Chartres, however, had the felicity of procuring inſtantly the releaſe of one of theſe priſoners, and of contributing to that of another.

ed the port. Dubois was one of the principal proprietors of this veſſel, which had gained ſuch immenſe wealth, that his ſhare amounted to ſix hundred thouſand livres (25,000l.). With this ſum he made other adventures, in which he was ſucceſsful. He then obtained permiſſion to conſtruct a port at his own expence, at a place called *Montmorin*, a ſhort league from Saint Malo. This port is finiſhed, and is an exact miniature reſemblance of that of Breſt. Dubois has built there a handſome houſe, in which he reſides, and his occupation is that of building ſhips for ſale. This portion of land, acquired by labour and induſtry, is thus become the property of Dubois, and is a kind of republic founded and governed by himſelf. The workmen are numerous, for every thing is manufactured on the ſpot; ropes, cables, ſails, maſts, planks, &c. He lends money to naval adventurers, who in that caſe lay up their veſſels in his harbour as a ſecu-

rity

rity for the repayment. There are ſix of this kind at this moment in the harbour, with flags of different nations. This ſingular man is extremely hoſpitable, and receives ſtrangers and thoſe who come to ſee him with the greateſt civility.

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Tours, 16 September 1788.

. . . . . GAILLON is a ſingular village, within the diſtrict of the little town of Langeais. All the houſes of Gaillon are built in the rock, which gives them a very extraordinary appearance: the doors to ſome of them are at a conſiderable height, and there is no way of aſcending but by means of a moveable ladder, which is taken away at night. Many of theſe doors are nothing more than large branches of trees croſſing each other, which gives a wild and uncivilized air, that is in my opinion very agreeable. . . . . We

ſaw another village of this kind in the laſt ſtage but one before our arrival at Tours, called *Saint Etienne le rechigné*. We alighted from the carriage, and entered one of theſe extraordinary habitations: it was very neat in the inſide, and the room into which we were admitted was of a tolerable ſize: ſuch a room they told us might be dug with eaſe by two men in five months.

Paris, 3 October 1788.

. . . . . WE have been today to the Sorbonne. . . . . The church is beautiful, and is a miniature repreſentation of Saint Paul's at London, and conſequently of Saint Peter's at Rome. The monument of Cardinal de Richelieu, by Girardon, is greatly inferior to his reputation. It is compoſed of three figures, Religion ſupporting the Cardinal, and Science lamenting

menting his death: the latter figure is in a fine attitude, and has great expreſſion; but the deſign is in a bad taſte, and the figure clumſy and heavy: the arm upon which the head is reclined is ridiculouſly ſhort; the drapery of the cardinal, which falls in innumerable folds, deſerves no eſtimation: the figure of Religion is cold and unmeaning. M. Myris has obſerved to you that the figure of Science is ſervilely copied from Pouſſin, being a figure in one of his ſacraments—*the Extreme Unction.* Pouſſin died in 1665, and the monument of Cardinal de Richelieu was erected 1694. . . . In the internal government of the Sorbonne there is a particular that deſerves to be noticed. The prior is always choſen from the youngeſt members of the ſociety; he continues in the office for a year; but the functions annexed to it are diſcharged by certain old and experienced members. In this we have preſented to

us an excellent moral: they accord to youth the general object of its ambition, honour and diſtinction; to age and mature experience they entruſt the conduct of affairs.

Paris, 21 October 1788.

WE have this day viſited the priſon of Vincennes; we firſt ſaw the dungeon. We were in the apartment that was inhabited by the great Conde: that of Cardinal Retz is no longer known. Theſe apartments have three maſſive doors completely ſtudded with iron; each having, beſide a lock, three enormous bolts. The chimneys are grated up on the inſide; the windows extremely high, very ſmall, and fortified with three rows of iron bars. When we conſider all this, we are aſtoniſhed that a priſoner ſhould ever have formed the

the project of making his eſcape: but the beautiful verſe of Dante,

Laſciate ogni ſperanzi voi qu' entrate * !

is only applicable to hell; and there is no door of a priſon upon which it can with propriety be written. As long as he breathes man preſerves and cheriſhes hope; and this at leaſt is a bleſſing of which tyrants have not the power to rob him.

Paris, 31 *October* 1788.

. . . . . WE have been to the Luxembourg to ſee the gallery of Rubens, containing a complete hiſtory of Mary de Medicis. The following are the moſt excellent of theſe paintings: That in which Love ſhews to Henry the portrait of Mary de Medicis; while Wiſdom, under the figure of Minerva, appears to recommend to the king a

* Farewel hope to thoſe who enter here!

union with this princeſs. The *accouchement* of the queen is a chef d'œuvre worthy the reputation of this great artiſt. We ſee diſtinctly in the countenance of the queen the two expreſſions of joy and ſuffering. The head is turned a little aſide, and the body full in front; an attitude that is commonly devoid of grace, but this figure is grace itſelf: it has alſo an air of dejection perfectly in nature. Behind the queen ſtands Lucina, whoſe cold and tranquil viſage forms an excellent contraſt with that of the princeſs, which is full of expreſſion. The apotheoſis of Henry the Fourth is alſo an admirable picture. . . . . .

Paris, 13 November 1788.

. . . . . TO Saint Roche. Saw the tomb of Madame de la Vive, who died at the age of twenty. The bas-relief repreſents Time cutting off a roſe; a very abſurd allegory, for the

roſe is here the emblem of early youth, and it is not Time that withers and deſtroys youth. Time, with its ſcythe cutting down an oak, would be, upon the tomb of an aged perſon, a more juſt allegory.

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14 *April* 1789.

. . . . . WENT to a ſale of pictures with M. Lebrun. . . . . We ſaw there a cat in porcelain, the price of which was a thouſand crowns, which the connoiſſeurs ſay is not too much, though the deſign is wretched; but its beauty conſiſts in a certain violet hue, which renders this ſort of china very valuable. We have laughed, during our lectures, at the abſurd taſte of the ancients for *myrrhin* vaſes*; but

* Brittle vaſes that were in high eſtimation. Nero purchaſed a great number at a very enormous price; and his favourite, Petronius, gave for one three hundred talents, or ſeven hundred and twenty thouſand livres (40,000l.).

theſe

theſe vaſes were at leaſt of a beautiful form, and might be applied to ſome uſe, whereas cats, monkeys, toads, and frogs, of ancient porcelain, for which an exorbitant price is given, are very clumſily made, and repreſent very deſpicable objects. It is truly abſurd to eſteem a trifling and diſagreeable object, merely becauſe it is rare. I truſt that you will never indulge ſuch ridiculous whims, but, on the contrary, that your taſte will be rational and noble; that if you purchaſe pictures, you will not prefer to graceful and heroical ſubjects, cook-maids, tobacco-ſmokers, and fiſh-women; that you will not fill your cabinets with toys and china, and glaſs beads, and tiffue, &c.; and that when we enter your houſe, we ſhall not imagine ourſelves in the apartment of a ſilly woman full of childiſh and ridiculous fancies.

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FROM

Saint-Aſſiſſe, Saint-Port, ten leagues from Paris, 13 March 1790.

. . . . . FROM Saint Aſſiſſe we went on foot by the woods to Saint Port, to ſee an intereſting monument in the church erected by my aunt. In this edifice, in purſuance of his will, the heart of the late Duke d'Orleans has been buried. In the article of his will expreſſive of this diſpoſition, he has added his *hope that the aſhes of the lady of the manor would hereafter be united to his own.* You deſcend a few ſteps which are terminated by a marble door belonging to the vault; the door is detached from its place in the frame, and lies on one ſide; thus ingeniouſly expreſſing that the vault is ſtill kept open to receive the body of another inmate, an idea which could not have been more happily conveyed. On the door is inſcribed the article of the will of the late duke which refers to this ſubject; and this inſcrip-

inſcription ſeems alſo to be a lucky thought. At the concluſion of the extract my aunt has farther ſubjoined:— *This monument is conſecrated to this noble perſonage, with ſentiments of grief, reſpect, and gratitude, in expectation of the moment when his laſt diſpoſitions ſhall be ultimately obeyed.* Inſtead of the laſt clauſe, I ſhould have been glad that it had been termed thus: *in expectation of the moment when this door ſhall cloſe never to be opened more.* It ſeems to me that this ſtyle would have ſuited the ſubject, and ſuggeſted a more awful idea. In other reſpects, the general idea is new and ſtriking, and worthy of the underſtanding and character of her in whoſe mind it originated.

26*th.*

. . . . . THIS garden, laid out in the Engliſh taſte, would be very beautiful if it was leſs crowded, and had fewer narrow winding paths, which is the

the common defect of almoſt all gardens of this kind in France. There is in it a tomb in white marble of a little dog. Theſe puerilities are extremely abſurd; and I hope that my pupils, ſhould they ever form a garden, will reject ſuch frivolous ornaments which, common as they are, are proofs of a very corrupt taſte.

27th.

. . . . . I AM ſhocked when I ſee a melancholy event made the ſubject of an ornament in a garden, as the death of a mother, a child, &c.; unleſs the monument is placed in a ſolitary ſituation, and ſeparated from the garden. It is an act of profanation to expoſe it to the view of every one that paſſes. For if an entertainment be given in the garden, the company will dance and ſing, with this monument of ſorrow and death before their eyes; the daily viſitors will indulge in gay converſation at the foot

foot of this funeral column; and if it be well executed, we ſhall hear them continually repeating:—*The ſituation of this monument has a charming effect.* All this is terrible: good taſte is always offended with indecorum, particularly in things of ſentiment.

28*th.*

. . . . . AT the other extremity of the garden is a handſome ruſtic temple, the inſide of which is delightful. It is dedicated to Hope; in the repreſentation of which the artiſt has diſplayed great ingenuity. She is leaning upon an anchor; at her feet is a bird's neſt, emblematical of the pureſt and ſweeteſt hope of life, that of maternal love; and as hope is too often founded on illuſions, the figure is ſurrounded by *chimeras**. The chimerical perſonages are intro-

* Repreſented under the form that fable deſcribes them.

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duced upon a ſmall ſcale as acceſſories, and are painted in the Tuſcan manner. There are four: one figure holds its chimera cloſely embraced; another is in the act of careſſing and expreſſing affection; a third is giving it ſuck; and a fourth whipping its chimera with a bouquet of roſes. This laſt idea wants clearneſs and perſpicuity; and I ſhould have been better pleaſed if the painter for his fourth ſubject had found ſome mode of expreſſing the unhappineſs of him who had ridded himſelf of his chimera. The group recals to our memory the fine idea of Sir Joſhua Reynolds, who has repreſented Hope with her arms ſtretched out towards heaven, and her eyes fixed with eagerneſs upon the fleeting clouds. The vagueneſs of this idea conſtitutes its beauty, and admirably typifies the nature of Hope, which has always in it ſomething looſe, undecided, and uncertain.

WE

12 *June* 1789.

. . . . . WE have ſeen in the cell of one of the monks of this convent a refinement of cruelty of which I could have formed no idea. This monk has a canary bird, which he has confined in a cage for ten years. The poor bird has for a perch a ſlender rod of wood ſuſpended like the beam of a balance; when he alights at one end, the perch by its motion opens the door on the oppoſite ſide of the cage, and the bird flies eagerly towards this door, which ſhuts the moment he quits the extremity of the balance: the canary bird then alights on the other extremity of the perch, and in like manner opens a door on the contrary ſide. Thus has this unfortunate little priſoner continually before him the image of liberty, without being ever able to enjoy it! This ſtruck me as a diabolical invention. It is probable that the monk wears with regret the chain he has taken,

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and that his ſoul, envenomed by this regret, is become cruel. Vices produced by reſtraint and ſlavery have a character of meanneſs not to be ſeen in men that are free.

Chaillot, Convent of Saint Mary, 13 July 1789.

. . . . . A FEW days ago we were at the Champ de Mars, to ſee the works that are carrying on: it exhibited a ſtriking and pathetic picture, and I could not help pitying thoſe whom a party ſpirit renders incapable of enjoying the delicious ſenſations we felt. Wheelbarrows were offered to my pupils, who immediately went to work, and that not in jeſt, but with ſerious application, and for the ſpace of an hour.

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18 *Auguſt* 1789.

WE have been to Ivri-ſur-Seine to ſee the houſe of M. D*** . . . .

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The gardens are large, but exhibit no inequality of ſurface; on the contrary, it is one continued level: there are however ſome ſuperb foreſts which have a very majeſtic appearance. There are various little erections, cottages, &c. that do not at all correſpond with their ſituation, which is grand and noble, and by no means ruſtic and pictureſque. I could wiſh that graſs were ſown, and a beautiful temple of Druids erected on the moſt majeſtic ſite. An Engliſh garden can never be beautiful unleſs the artificial erections correſpond with their ſituation and the nature of the landſcape; a rule that is too commonly neglected. A ruin in a ſolitary place, and ſurrounded with old trees, would have a much happier effect than in the front of a houſe, or in the midſt of a new plantation: grottos, caſcades, and rocks, ſhould be environed by mountains and precipices: a pyramid, or an obeliſk, demands a noble ſite, and not a rural land-

landſcape: it is abſurd to place a Chineſe pavilion on a ſpot that Nature has deſerted: in ſhort, the fitting and the probable ſhould in all caſes be taken into the conſideration, or nothing will be produced but gewgaws or monſters.

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23 July 1789.

. . . . . DEPARTED from Pont-aux-Dames at eleven o'clock, paſſed *Chapelle ſur Crecy*, which is a charming houſe; ſtopped three hours and a half at *Maupertius*: the houſe is a pleaſing one, and the gardens vaſt and delightful. We firſt walked in the Elyſium, which is the moſt beautiful part. It is a large wood, the ground of which is extremely unequal; but the ſlopes and aſcents are gentle, and not at all fatiguing. The wood is formed by trees of a moſt majeſtic ſize and height; there are young trees interſperſed among them, and ſmall clumps of willows of a different

different verdure. The paths are interſected by an infinite number of ſtreams, and frequently by a river ſo large, that every now and then we had to paſs ruſtic bridges placed acroſs. At every ſtep you perceive fountains of a clear water, which are formed into caſcades, and are always flowing. One thing I remarked in the Elyſium which appears to me ingenious: there is a ſingle place in which it was impoſſible to hide the wall that forms the incloſure; the wall is very high, and ſuggeſted the idea of converting it into an ornament. In that place the ground is conſiderably riſing, and the wall appearing only from the top of the hill is crowned with parapets, and flanked at one end by a fort with cannon. Nothing is wanting to enhance the effect but that the fort ſhould have been larger, it being too mean in proportion to the objects that ſurround it. In the Elyſium there is alſo a ruſtic temple, ſupported with trunks of trees, inſtead

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of columns: the idea is common and trite, and I cannot ſay pleaſes me, the general effect partaking of a magnificence little congruous to the rudeneſs of the materials. Undoubtedly, they thought a building wanting in this place, which ſhould neither exhibit an exquiſite refinement, nor be altogether coarſe: and this idea is taſteful and good; for the wood, though rural in its general features, has I know not what of elegant and ſtriking in it, that would have ill aſſorted with a ſimple cottage. But however we judge of the temple, its ſituation is certainly delicious; it is ſurrounded with caſcades of a ſparkling beauty, the water of which is pleaſing both to the eye and the palate. We dined in this temple, and the gardener told us that the place was always open to the curious; and that every one, without being known to the maſter of the houſe, might bring his dinner and eat it in what part of the garden he

pleaſed: this proceeding is full of affableneſs and hoſpitality. As we aſcend to the higheſt part of the Elyſium, the ſcene inſenſibly changes its features, and, as we advance farther, wears a romantic and uncultivated air. At the end is a hermitage ſilent and tranquil, and at its foot a beautiful fountain. It is pity that the ſtatue which is placed here is not better; and perhaps, in a retreat where the hand of nature only is viſible, and which looks like the dwelling of ſome ſhepherd ſwain, a fountain covered with moſs, and half falling into ruins, would have been more ſuitable than the marble baſin, which has too new and too poliſhed an air. When we left the Elyſium, we followed a path that led us to a magnificent bridge, from which is preſented to our view the moſt beautiful ſcene in the whole garden. In front of the bridge is a grand mauſoleum, round which flows the water of the river. The mauſoleum in itſelf would have been but a trifling

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and a common object, but this ſituation renders it original and new; and the invention is the more ingenious becauſe the perſon to whom it was erected was an admiral, Admiral de Coligni, whoſe remains are actually depoſited in this monument: the interior of the mauſoleum is not leſs beautiful. To the right of the bridge is a majeſtic pyramid, with a very handſome door, and an arcade of columns; the inſide is a grotto, and is very ſtriking from its loftineſs, its grandeur, and the beauty of the finiſhing. There is another door of leſs ſplendid ſtructure, which looks upon a country rude, rugged, and barren. The other parts of the garden are not ſo beautiful, but they are all agreeable, and the whole deſign was formed by M. de Monteſquiou himſelf. M. de * * *, in a random remark, made the fineſt eulogium of this delicious ſolitude. Animated with the enthuſiaſm of the ſcene, he cried—*No, it is not poſſible that the con-*

triver and proprietor of this garden ſhould be a man of ambition! It was a charming obſervation, for nothing can be more natural than to conceive that he who was able to deſign ſuch a retreat could feel little pleaſure in the tumult of a court. The inexpreſſible beauty which adds the higheſt grace to this ſpot no words can deſcribe, becauſe it depends chiefly upon the delicate, but never-failing taſte that formed the outline, and diſtributed the parts. It is thus in all productions of excellence, every thing ſeems ſpontaneous, yet nothing is done without mature deſign: hence they appear rich without profuſion, various without irregularity, harmonious and complete in all their parts, as well as in the great whole. We alſo obſerved that there was an air of nobility that more or leſs diffuſed itſelf over the ſpot; and of which you might diſcover the features even in thoſe parts that ſeemed moſt rude and neglected. There

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was not a ſingle ſcene in the petty taſte of a Dutch or a Flemiſh painting; indeed never upon any occaſion have I ſeen ſo thoroughly realized the woods, the meadows, the thickets, which Pouſſin has painted and the beſt poets deſcribe: every thing ſuggeſts to us the period of heroes and the golden age. . . . . Maupertius is fifteen leagues from Paris, and the road to it is remarkably good.

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6 September 1790.

. . . . . WE have been for ſome days at Charenton with the Fathers of Charity. . . . Theſe fathers aſſured us that the raving lunatics were commonly cured, but the tranquil or melancholy ones ſeldom or ever. The reaſon is, that for the former there are phyſical remedies which are univerſally known, as bleeding, the ice bath, &c. but for the latter the remedies muſt be moral ones, and the phyſicians philoſophers: ſuch phy-

ficians however are ſeldom found among the faculty, and are not attired in the regalia of the college. From what I obſerved in this houſe, it appeared to me impoſſible that the melancholy lunatics ſhould ever recover their reaſon. Without perceiving the conſequences of ſo cruel a practice, their madneſs is made a ſubject of amuſement; perſons draw them into converſation, reply to their vague and extravagant ſallies, talk madly with them, and thus augment and radicate the diſtemper. I have had the care of many children and grown perſons delirious from a fever, and I have always obſerved that by continually talking to them and anſwering them, as nurſes commonly do, the delirium has been increaſed; whereas by mildly perſuading them to be ſilent, by pacifying and ſoothing them, by replying to them in a proper manner, and ſo as to preſerve the thread of the diſcourſe, the delirium has always abated, and often totally ſubſided.

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The monks told us an extraordinary circumſtance, which is, that by threatening them with the cold bath and other puniſhments, they obtained from the moſt raving and unmanageable patients five hours perfect ſilence and quiet every night: this mode was adopted that thoſe who were diſpoſed to ſleep might not be diſturbed by their cries. If this fact be not exaggerated, and I believe it not to be, for all the monks aſſured us of its truth, it proves that in the moſt perfect derangement of intellect man ſtill preſerves ſome remains of reaſon and ſelf-government. . . . We ſaw a ſpecies of madneſs of a novel kind, in a young ariſtocrat rendered inſane by the revolution, and I believe beyond the power of cure. His madneſs is that of ſuppoſing himſelf to be dying, and that the earth is opening to ſwallow him up. He is continually feeling his pulſe, and ſaying in a ſtifled voice: *I die.* . . . *I*

ſink into the earth. . . . . . and he lays hold of the object neareſt him in a manner ſtrikingly expreſſive of grief and terror. We felt for him ſtrong emotions of pity; but we flattered ourſelves that were the head of a democrat to be deranged, he would not diſplay this ſiniſter kind of madneſs; patriotiſm and the love of liberty would preſerve a character of ſublimity more like the enthuſiaſm of inſpiration than the ſombre reveries of a vulgar maniac.

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29 September 1790.

. . . . THE chateau (of Chilly), of which Metezeau was the architect, was built by Marſhal d'Eſſiat, ſuperintendant of the finances. It is remarkable that all the ſuperb houſes, reſembling our royal palaces, have been built by ſuperintendants or comptrollers-general of the

the finances *, a ſpectacle which, thanks to the national aſſembly, we ſhall never more behold. Theſe men muſt have had an aſtoniſhing degree of effrontery to have thus diſplayed, with ſo much pomp and ſplendour, the fruits of their depredations. When the ariſtocrats boaſt of the *advantage of the old order of things*, we ſhould ſend them to Vaux, Chilly, Maiſons and other places, where are to be ſeen theſe ſhameful monuments of the inſatiable cupidity of placemen, the imbecility of kings, and the oppreſſion of the people. I would ſend them on this excurſion not to convert them, for this prodigality is the thing they regret, but at leaſt to ſhame them into ſilence.

* There are among other inſtances (beſide Chilly), Maiſons, which coſt twenty-two millions (916,666 l.), Vaux - Pralin, eighteen millions (750,000 l.), &c. &c.

4 *November* 1790.

SINCE the month of February of the preſent year 1790, we have travelled, to ſee new houſes and other curioſities, ſix hundred and twenty leagues, excluſive of our excurſions to places with which we were already acquainted, and our various journeys from Saint Leu to Paris. In the courſe of our travels we have had occaſion to make one general remark which has led to very uſeful reflections: In the numerous villages through which we have paſſed we have uniformly found the peaſants mild, affable and obliging where the ſeignors have been generous and beloved; but where theſe ſeignors have been tyrants and deteſted, we have found the peaſants diſobliging and churliſh. Tyranny is not only hateful becauſe it is unjuſt, but becauſe it ſours and contracts the hearts of thoſe whom it bends

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to its yoke: it is impoſſible to degrade and oppreſs men without at the ſame time corrupting them.

End of the Extracts from the Journals of our Travels *.

* If the limits of this work would have permitted, I would have inſerted in theſe extracts a deſcription of the beautiful gardens of Dampiere, Méréville, Bayes, Raincy, Villeroi, &c. but theſe ſhall be given in another work, which it is my intention to publiſh in about eighteen months.

Summary of the Courſe of Studies I purſued with my Pupils, and the Treatiſes I wrote for their Inſtruction.

THE general end of ſtudy is to form the underſtanding and the heart; that is, to cultivate, extend and perfect the intellectual faculties of the pupil, and to preſent to him during the courſe of his education a complete ſyſtem of morality; in fine, to furniſh him with reſources in adverſity, with preſervatives againſt weariſomeneſs and the paſſions, and of conſequence to inſpire him with a taſte for literature, the fine arts, and every other ſource of moral amuſement. In general, every individual well organized is endowed with a propenſity and aptitude to a particular ſcience, or diſcovers a talent of ſome kind or other. It is of importance that we ſhould find out what this

this propenſity is, that it may be placed in action, and we cannot ſucceed in this enquiry but by means of a very extenſive and diverſified plan of ſtudies. This is preciſely what I have done for my pupils. In this plan were included the living and dead languages, hiſtory, mythology, literature, natural hiſtory in general, botany, chemiſtry, natural philoſophy, geography, civil law, drawing, architecture, the mechanical arts, pharmacy, &c. I was deſirous at the ſame time that they ſhould neglect no bodily exerciſes that might develop and augment their phyſical ſtrength. This was embracing an infinity of objects; but I conceived that by reforming abſurd practices and defective methods, by employing various new means which I had arranged in my head, by making all their recreations inſtructive, and by devoting myſelf wholly to my pupils, I ſhould eaſily accompliſh this enterpriſe. I am not qualified to judge of the proficiency they have made in Latin:

Latin: having no knowledge of this tongue I preſided not in their ſtudies. I am as little acquainted with Greek, and yet I was not uſeleſs to them with reſpect to that language. I wiſhed them to learn it; but they felt no predilection but for living languages. That I might excite in them a deſire for this acquiſition, I bethought myſelf of a ſtratagem: I pretended that, in order to be miſtreſs of the etymology of an infinite number of words in our own language which are derived from this ſource, as the terms of medicine, anatomy, and many other arts, I was reſolutely determined to learn Greek. I accordingly engaged a maſter, and took leſſons from him for two months. During all this time I never ſpoke of the Greek language but with rapture, and frequently enlarged with emphaſis upon the delights of my progreſs and the pleaſure I found in the inveſtigation of Greek roots. Meanwhile they perceived with ſurpriſe that I read

fluently the ſtrange and uncouth characters in which this language is written: it is true that my ſcience extended only to the alphabet and a ſmall number of words in the language: but to them I appeared a Stephanus in petticoats. They requeſted me to teach them what I knew: I conſented, and at the end of a month they wiſhed to receive inſtructions from a maſter. I muſt obſerve here, that if you wiſh children to learn a great many things at a time, it is neceſſary artfully to induce them to propoſe the ſtudy and deſire maſters themſelves; and when they do this, you ought to tell them that you cannot conſent to their requeſt but on condition they will promiſe to perſevere in this new ſtudy of voluntary choice, becauſe there is ſomething weak, and of conſequence ſomething ſhameful, in renouncing a purpoſe in which we have ſpontaneouſly engaged. If this ſtratagem be not employed, children, to whom it is intended to give a very miſcellaneous

cellaneous education, will find themſelves overloaded with ſtudies, and will conceive diſguſt and averſion. I would not have recourſe to this artifice in matters of abſolute neceſſity or reputed to be ſuch, as Latin in the education of men, hiſtory, geography, &c. but I would employ it in relation to all thoſe inſtructions which it is not accounted ſhameful to be without. My pupils took two Greek leſſons a day, and generally that of the afternoon in my preſence, as well as the Engliſh, Italian *, and German leſſons, languages of which they have a perfect knowledge, particularly the two laſt. It is impoſſible in this place to give a minute account of the methods I purſued:

* To engage them to learn Italian, I undertook to inſtruct them myſelf in the elements of this language for the ſpace of three months and a half, and have frequently ſupplied the place of the Engliſh and Italian maſters, in caſe of abſence or indiſpoſition.

this will be the ſubject of a work in two volumes, which I ſhall one day publiſh. I have, unaſſiſted by any one, taught my pupils hiſtory, mythology, and every thing appertaining to literature, and I will venture to affirm with a minute attention and ſtudy that are without example both in public and private education. I do not believe it poſſible for a perſon to be better informed in this reſpect than M. de Chartres, conſidering his age. It is true that his leſſons were peculiarly agreeable to him, and ſuch they will always be when we take care to mix with them reſearches not to be found in any elementary book, and to relieve them by converſation. Beſide the readings of two hours or two hours and a half every day, beſide the chronological abridgments which I compoſed for them to learn by heart, I contrived relative to hiſtory and mythology a comprehenſive table, containing hints of all that was ſingular and curious in theſe ſciences.

This

This catalogue I called *A Table of Memoranda.* I read ſucceſſively to my pupils theſe heads, and they related from memory the incidents to which they referred. For example, I read the following article: *Ægeus; ſail of the ſhip.* The pupil recites the particulars of the return of Theſeus, conqueror of the Minotaur, and of the death of Ægeus, cauſed by Theſeus forgetting to change the black ſails of his veſſels for white, &c. I read again: *Chilon, paternal love, admirable inſcription.* The pupil relates that Chilon died with joy on embracing his ſon, who had come off victor in the Olympic games; and that to this ſame Chilon is attributed the inſcription engraven on the doors of the Temple of Delphos: *Know thyſelf.* Theſe inſtances may ſuffice to give an idea of my plan, from which I derived the greateſt utility. The table ſhould contain hints only to excite the memory, and not tell the ſtory afreſh, as its title implies. This kind

kind of exercise, while it strengthens the memory, will at the same time teach the pupil to express himself with facility and purity, because the preceptor will be careful to point out to him every impropriety of language.—I have caused a magic lantern to be constructed, including in it a double advantage, that of presenting instructive facts to the mind, and of offering to the eye figures delineated in a pure style of design, with an accurate observance of the costuma. My pupils, at their recreations, amuse themselves with explaining this magic lantern, which contains the principal events in sacred and Grecian history *. The

* I had formed a plan of representing in the manner of the *ombres chinoises* the most striking incidents of fabulous history; but the persecutions and mortifications I have undergone for two years past, have not left me enough of leisure and tranquillity to employ myself in matters of mere amusement, which, however useful, were of the nature of recreations.

tapestry

tapeſtry of the chamber of Mademoiſelle d'Orleans, at Belle Chaſſe, repreſents all the great men of the Roman republic, and all the emperors and empreſſes in regular ſucceſſion down to Conſtantine the Great. The heads are profiles, formed from antique medals ſo that the reſemblance is preſerved. The ſcreens of the ſame apartment repreſent the ſucceſſion of the kings of France. In all theſe collections the correſponding dates are placed. To neglect no means of inſtruction, the copies from which my pupils learned to write were upon the ſubject of hiſtory, mythology, and geography, and were ſelected from my extracts; all theſe copies have in the courſe of their education been tranſcribed by them a great many times. With reſpect to literature, I have ſucceſsfully purſued the method which I pointed out eleven years ago in one of my publications. I began by reading to them all the poets and authors of the third and ſecond order.

der. During theſe readings I endeavoured to cultivate in them an excellent ſpirit of criticiſm: we had ſufficient opportunities of exerciſing it; and as it is much eaſier to perceive the defects of a moderate work than to feel and diſcriminate the beauties of a firſt-rate writer, they were ſoon very competent judges of the plays of Mademoiſelle Barber, la Grange Chancel, Campiſtron, Antreau, and other authors of this claſs; but they would certainly at the ſame age have been very imperfect judges of Corneille, Racine, Voltaire, Crebillon, la Fontaine, Moliere, &c. A perſon who learns a language, however great may be his penetration, begins with explaining ſuch books in it as are of inferior reputation; he reſerves the reading of the beſt works till he knows enough of the language to diſcover all its delicacies and feel its harmony. Is it to be ſuppoſed that a child of eleven years can taſte this kind of beauty even in his own tongue? That

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he ſhould perceive excellencies which can neither be analyſed nor defined; for example, the undefinedneſs of idea which conſtitutes the ſublimity of Rouſſeau's odes, and the charm of various paſſages of Telemachus, and numberleſs deſcriptions of Buffon? Certainly not; your pupil will not be competent to this till he has read and compared a great deal, till you have formed his taſte and cultivated in his mind all the germs of ſenſibility.

In reading the firſt deſcription of books I have recommended, we muſt be careful of two things, that our criticiſms be not puerile and trifling, and that the idea of their mediocrity have no influence on the judgment, and do not occaſion aſperity and injuſtice. After having read all the authors of the ſecond claſs, and made extracts from them with remarks and reflections, we proceeded, when my pupils had acquired all the rules neceſſary to be obſerved relative to works of a different

nature,

nature, to a courſe of reading for which they waited with extreme impatience, that of our great authors. Here it was neceſſary to guard them againſt another inconvenience, that of blind admiration. Nothing corrupts the taſte and arreſts the progreſs of knowledge ſo much as prejudice of whatever kind it may be; whether it be partiality or contempt, all the operations of the mind are ſuſpended: we no longer ſee with our own eyes; no longer judge from the underſtanding and the heart, but renounce all the nobleſt faculties of man. This is a vice from which ſufficient care is not taken to preſerve young minds.

Preceptors in general wiſh their pupils not only to adopt all their opinions, but to adopt them without diſcuſſion or enquiry. I am perſuaded that it is a ſhorter and more commodious method to pronounce dogmatically, than to give a clear and explicit definition, and hear what are the thoughts and opinions of the pupil: but

but to decide and to dictate is not to convince; and the preceptor who ſhall proceed in this way will form only men of ſtupidity and devoid of character. For myſelf, I am certainly deſirous that my pupil ſhould reſpect and love me, and that he ſhould entertain, if poſſible, a good opinion of my judgment and taſte: but whenever he differs from me in ſentiment, if it imply no breach of the confidence he ought to repoſe in me, I applaud him; I wiſh this ſometimes to happen, and I ſhould even ridicule him were I to ſee that he implicitly followed my judgment in all things. My experience, the eſteem he has for me, and the friendſhip which unites us, lead him to hear me with attention, pleaſure and deference: this is all I deſire in things the moſt eſſential. I am ſure of convincing him reſpecting any point of morality: my reaſonings being founded on principles which I have deeply rooted in his heart, he underſtands me before I

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have done ſpeaking, and finiſhes what I was going to ſay; we ſtart from the ſame point, our feelings are ſimilar, and it is preciſely as if I reaſoned with myſelf. But in arbitrary things, or things of mere taſte, where, without any violation of good ſenſe, we may be allowed to differ in opinion, we do not always think exactly alike; we then debate and argue, and it is thus we have lived together ſince he attained the age of thirteen or fourteen years. If I am unwilling that he ſhould entertain blind partiality reſpecting myſelf, if on the contrary I am deſirous, as ſoon as his reaſoning faculties begin to unfold themſelves, that he ſhould in general examine my opinions before he adopts them, it may be ſuppoſed that I am careful he ſhould not contract prejudices of any kind or upon any ſubject. In fine, to accuſtom the pupil to judge for himſelf, as ſoon as his underſtanding appears to be ſufficiently formed, we ſhould let the taſk

devolve wholly upon himſelf of remarking the beauties and faults of the author we read with him, contenting ourſelves with pointing out to him thoſe which he paſſes over in ſilence.—I have alſo inſtructed my pupils in geography, have given them a general idea of the manners and cuſtoms of the different people of the ancient and modern world, and a particular knowledge of all the remarkable monuments and natural curioſities to be found in Europe and other parts of the globe. One of their tutors (M. Alyon) taught them the uſe of maps and the globes.—I farther undertook to inſtruct them in every thing I knew of natural hiſtory, that is to ſay, the animal kingdom, and what was moſt curious in the phenomena of nature and its ſingular productions. As to mineralogy I was incompetent to the taſk; but as I knew an acquaintance with chemiſtry to be neceſſary to that ſcience, I cauſed a courſe of chemical lectures tobe drawn up, which

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I ſtudied with them, and they were then taught the elements of mineralogy*. We alſo learned botany together, chiefly at the time of our airings and recreations; and I attended the leſſons that were given them in medicine; for I was deſirous they ſhould acquire a knowledge of drugs, of the quantity that might be taken at once, and particularly the danger of making uſe of them. I wiſhed them alſo to be able to diſtinguiſh from the appearance of a drug whether it were ſtale or freſh, that is to ſay, ſalutary or pernicious, that thus they might be ſecure from thoſe negligences and miſtakes which have proved fatal to the life of ſo many individuals. Medicine is a ſcience con-

* They have ſtudied various other chemical courſes. I aſſiſted only in the firſt, not with a view of learning this ſcience, for which I have no inclination, and which, like all other abſtract ſciences, is greatly above my comprehenſion; but in order to give my pupils a taſte for it; for nothing ſo powerfully excites the emulation of a child as to find himſelf at ſchool with his preceptor.

nected with natural hiſtory, inaſmuch as it employs the ſubſtance of the three reigns, and with chemiſtry inaſmuch as relates to the compoſition and decompoſition of theſe ſubſtances; and it has over both the advantage of philanthropy and utility. I am therefore at a loſs to perceive why it has hitherto been excluded from our ſyſtems of education. I was farther deſirous that my pupils ſhould be competent to the performance of phlebotomy, and that like the heroes of Homer they ſhould be at no loſs to apply the firſt dreſſing to a wound. With reſpect to anatomy we contented ourſelves with a ſmall number of illuſtrations from figures moulded in wax, and thoſe only in relation to the heart, the circulation of the blood, and the two organs of hearing and ſight; to which they added a regular courſe of myology (in which I did not join them), illuſtrating it as they went along by the ſort of figure well known among artiſts, and having the

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ſkin ſtript away from one whole ſide of the body: without this ſtudy they could not have become perfect in drawing, ſince from it we learn the exact poſition of the muſcles, and are enabled to copy them with correctneſs and judgment.— As my pupils were deſtined one day to poſſeſs conſiderable fortunes, I wiſhed them to have a love of the arts: but in order to this it is neceſſary that we underſtand and cultivate the principles of thoſe arts, otherwiſe we ſhall prefer the meaner kind and admire moderate talents. My pupils therefore were taught drawing, and with an accuracy and truth that might give them eminence, if the diſpoſition were not wanting; but at all events a thorough knowledge of this delightful and ſublime art. The elements of geometry they were taught ſolely by M. Lebrun. They ſtudied alſo, without me, a courſe of natural philoſophy in which he preſided, and a courſe of law,

commenced long before the Revolution, and which has ſince been continued, adding to it a compariſon between the old code and the new. Theſe lectures were given partly under my inſpection and partly under that of M. Lebrun, and they derived from them great pleaſure and benefit.

Such are the ſtudies which they have regularly purſued. But they have acquired other kinds of knowledge under a more agreeable name, that is to ſay during their recreations, which have been contrived ſo as to be equally inſtructive and various. In the winter ſeaſon I accompanied them every eight or ten days to the Comédie Françoiſe, taking care to ſelect ſuch pieces as they had never before ſeen. During the repreſentation, attentive ſolely to my pupils, I ſtudied their ſentiments and feelings, corrected their ideas when they were erroneous, and the next morning I made them

them dictate* an analyſis of the performances, which was brought to me and inſtantly corrected. At other times we ſpent part of our mornings in viſiting monuments, ſales and collections of pictures, cabinets of natural hiſtory, extraordinary animals, either at the fairs or in private menageries, and laſtly manufactories. In our excurſions of this kind relative to the arts, we were always accompanied by a perſon who from his talents, information and taſte, was competent to direct our judgment relative to

* Till the hand writing of children be perfectly formed they ought not to write their compoſitions themſelves, but dictate them; not only that their hand writing might not be injured, but to accuſtom them to dictation; for we may be able to compoſe with great facility when we write ourſelves, and may entirely loſe this facility when we attempt to dictate to an amanuenſis, from want of practice. I am myſelf an example of this: I write without difficulty in a room full of children reading aloud, or with a perſon playing upon a harp by my ſide; but I could not dictate a letter that ſhould have common ſenſe.

architecture, ſculpture and painting. The tombs in the churches, the ſtatues and pictures we ſaw, recalled to the minds of the children certain leading particulars in hiſtory and mythology, and the eaſe with which they diſcovered their true explanation rendered it doubly delightful, and led them to perceive the utility and beauty of their courſe of ſtudies. I alſo found that our viſits to the different manufactories were productive of one very conſiderable benefit to the children, diſtinct from the knowledge they acquired, that of making them hardy, and of curing them for ever of a thouſand petty delicacies at once incommodious and abſurd. For ſix years they employed a part of three or four mornings in a week in deſcending into ſubterraneous places, mounting ſtaircaſes compoſed of ſix or ſeven ſtories, and commonly terminated by ladders, traverſing on foot large courts covered with mud or ſnow, &c.; and during all this curioſity led them

them cheerfully to ſupport the inconvenience of the ſtrongeſt and moſt diſagreeable ſmells (ſuch as thoſe of tan-pits, and places where catgut is prepared and ſoap and candles are manufactured), the dampneſs of vaults, the burning heat of ſtoves, the deafening noiſe of hammers and anvils, and laſtly the riſks which it is neceſſary to encounter in examining certain of theſe operations *. I accompanied them myſelf in all theſe excurſions, and they have reaped from them conſiderable advantage; but the advantage would have been greater had I poſſeſſed at firſt in this reſpect the knowledge I have ſince acquired, as I ſhould then have given a ſyſtematic arrangement to

* Being preſent at a ſmelting operation at the houſe of M. Boulier, ſilverſmith, M. de Chartres went too near to the furnace, and had his leg very much burned; but he took no notice of the accident, nor was it diſcovered till we came away, and upon perceiving his ſtocking torn and bloody. He was then thirteen years of age.

theſe things, which would have impreſſed them more ſtrongly on the memory. We ought to follow the regular courſe pointed out to us by the chain that connects one trade or manufacture with another: an intereſting picture would thus be exhibited of the progreſs of human induſtry, we ſhould be taught properly to appreciate firſt diſcoveries, and the potter would not be deſpiſed when his humble labour was conſidered as having given riſe to the brilliant works of *Sêves*. It was proper alſo that we ſhould paſs from the glaſs-houſes to the manufactories of cryſtal, and from thence to the work-ſhops of Saint Gobin, where you ſee large quantities of glaſs in a ſtate of perfect fluidity. This thought only occurred to me in the laſt year of our excurſions; but I repaired the defect as far as it was poſſible. I had regularly written an account of what we ſaw, and this account I took the trouble to compoſe afreſh, placing the arts and manufactures in the order

order in which they ought to have been ſeen, and having done this the manuſcript was read by us again and again. —The other recreations for the winter ſeaſon were billiards, ſhuttlecock, &c. the ſtudy of vegetable hiſtory in engravings, the amuſement of the hiſtoric magic lantern, the exhibition of proverbs and pantomimes of my own writing, the laying down plans in relief, the conſtruction of enamel and various other operations of chemiſtry in application to the arts, the working at turnery and joiners work, and the taking to pieces and putting together miniature models of palaces: each member of theſe palaces is marked with a number referring to a manuſcript catalogue of architectural denominations and terms. One perſon has this catalogue in his hand, and examines as the pupil takes up the member of the building, whether or no he call it by its right name. In this manner the ſcholar is not only familiarized with the names of the

members and ornaments in the different orders, but alſo has a practical leſſon upon ſeveral of the geometrical ſolids. Theſe models were made under the direction of M. Lebrun and conſtructed with great accuracy; and the children who take to pieces and put together by way of amuſement theſe members for ten years ſucceſſively, aſſuredly learn as much of architecture as theory can teach, and are in no danger of confounding the places of the different ornaments which they have verified ſeveral thouſand times.

Subſequent to the journey we made to the coaſts of Normandy and Bretagne, in which we ſaw ſo many ſea-ports, and examined with minuteneſs the works of Cherbourg and the dockyards of Breſt, l'Orient, &c. M. d'Orleans gave us a very beautiful and accurately conſtructed model of a man of war, which was fixed in a proper ſituation at Belle Chaſſe, and my pupils, under the direction of a perſon inſtructed in the ſubject, amuſed themſelves three or four times a week with naming and explaining

explaining the different parts of its conſtruction.—During the ſummer we viſited monaſteries, as well as the country ſeats and gardens of the nobility. We alſo repreſented plays, confining ourſelves to the pieces in my Theatre of Education. At other times we have recited in a dramatic form different paſſages in the hiſtory of voyages, the ſcene of exhibition being the garden, and every perſon belonging to the houſe taking a character in his turn. The play at priſon-bars was alſo one of their favourite amuſements. I confeſs that I entertain a particular partiality for this ſport, becauſe it is capable of conſiderable moral effect. The perſons engaged may diſplay in the firſt place probity and a willingneſs to condemn himſelf, as well as courage and a willingneſs to ſuffer rather than ſee others ſuffer, ſince the parties are to be arranged ſo as to render the ſkill on both ſides equal, ſince you have an opportunity of pronouncing againſt

againſt yourſelf in all doubtful queſtions, and of expoſing yourſelf to deliver your friends. It is of the utmoſt importance to preſent the game in this point of view to the mind of children, to have a vigilant eye upon them during the exerciſe, and to applaud not him who runs with the moſt grace, but him who ſhews himſelf moſt hardy, equitable and generous. When in the country my pupils always took two airings every day, the firſt of them at half after ſix in the morning. This began with running, leaping, and climbing trees, and then conſiſted in going round the park with the gardener, who told them the names of the different plants and pulſe, and the mode of cultivating them, and concluded with manual exertions in the cultivation of a little garden of plants belonging to themſelves. The gardener was a German, and ſpoke to them in that language. Our evening airing, unleſs when we took ſeverer exerciſe than uſual, was for the greater

greater part dedicated to botany. When we did not botanize the converſation was always in Engliſh, our rule was alſo to talk Engliſh every day at dinner, and Italian every evening at ſupper. This continued for five or ſix years, and was then laid aſide, but we perſiſted in ſpeaking Engliſh in our walks to the end of the education. When I took an airing in the carriage, M. de Chartres and his brother for the five laſt years rode with us on horſeback, and M. de Beaujollois for the three laſt. Finally, when the weather was extremely unfavourable they had a dance in which the ſervants and the peaſants of the vicinage took a part.

Gymnaſtics,

Gymnaſtics, or Bodily Exerciſes.

TO this branch of education, too much neglected among us, I had paid great attention. Without recurring to antiquity for inſtances of bodily ſtrength that would in the preſent day appear miraculous, a view of the armour of our ancient French knights is ſufficient to ſhew how greatly the human ſpecies is in this reſpect degenerated. Where is the man now to be found who could walk a mile clad in a ſuit of ſuch armour, without ſinking under its enormous weight? Yet every knight wore it for months together; and travelled, ran and fought under the load. Since the execrable invention of gunpowder, an artificial and ſuccedaneous ſtrength has rendered perſonal vigour nearly uſeleſs in war: but in common life the exerciſe and perfect developement of man's phyſical powers are ſtill equally neceſſary. The object of gymnaſtics, conſidered as a part of education, is

to ſtrengthen the conſtitution, eſtabliſh the health, enable us to undergo fatigue, give agility, addreſs, ſuppleneſs, force, and that confidence which confirms courage, and makes us perform extraordinary actions without danger; in fine, to fortify us againſt all the accidents of life, and determine the growth of the body to the laſt degree of extenſion that nature can give it. For it is not to be ſuppoſed that a young man, brought up effeminately, will acquire that ſhape and ſize which a good education would have procured him. Effeminacy and corruption of manners in early youth oppoſe nature's efforts and intentions, ſtop her ſlow but wiſe progreſs, and produce rickety and dwarfiſh beings, thoſe weak effeminate creatures, full grown at ſixteen and decrepit at forty-five. For ſome years I was entruſted with the care of a child (my nephew), to whom I paid as much attention as my duty to my pupils would permit. My care was particularly turned toward

ward his health, which was in a deplorable ſtate: we were apprehenſive for his lungs, and that he would be deformed, and he was beſide little, weak and thin to an extreme degree. I gradually and with proper care made him purſue the exerciſes performed by my pupils: like them I made him ſleep on wood, a cuſtom excellent on a thouſand accounts, particularly as to the ſhape and the lungs, as it prevents catching cold, which is generally occaſioned by perſpiration at night, excited by the heat of mattreſſes, and checked upon getting out of bed (particularly in winter) by the cold morning air. Six months ago I returned this child to his father, and I do not think there can be found a finer, ſtronger, or more active young man, of the age of fifteen, better and more regularly formed, or of a more robuſt conſtitution. The following are the means I adopted with reſpect to this part of education.

1. *Shoes with leaden ſoles*, which my pupils wore

wore from the time they were put under my care to their quitting me. These soles were at first very thin, and their thickness was insensibly increased. When M. de Chartres left me each of his shoes weighed a pound and an half, consequently the two weighed three pounds, and with this weight he ran, leaped, and walked three or four leagues at a round pace without being in the least fatigued. The shoes of Mademoiselle d'Orleans weigh at present two pounds; she never wears any others, except when she dances; she walks and runs with them without any appearance of being thus loaded; in the mean time her constitution is naturally very delicate, and she is not yet fourteen years of age. Beside the strength and swiftness which the habit of wearing such heavy soles must necessarily give, it has two other advantages attending it, that of guarding the feet from all dampness, and promoting the growth by gently stretching the muscles of the legs.

2. The

2. The exercise of *dumb bells* which I directed to be performed before breakfast, and which continued only for ten or twelve minutes. It is an ancient exercise which Galen prescribed to his convalescents: a full account of it may be seen in the *Encyclopedie*, from whence I took it, under the word *halteres*. After this exercise the children carried, for an equal portion of time, pitchers full of water. In the country they crossed a considerable space of the garden, filled their pitchers at a natural fountain, and carrying it into their chamber filled the decanters for dinner. As this exercise had a useful object, they performed it in the country with pleasure; but at Paris, where we had no natural spring, they carried pitchers full of sand from one apartment to another, and as it was then merely a lesson it was repeated without desire or alacrity. These exercises therefore should have an appearance of utility, which is very easy in the country,

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but very difficult at Paris. The ſize of the pitchers is to be increaſed as the children grow older: they ſhould be round, with a ſmall opening, and the handle, inſtead of being on the ſide, ſhould croſs the mouth. The two exerciſes juſt mentioned were performed on riſing in the morning, and before breakfaſt.

3. The exerciſe of *the pulley*. M. Tronchin originally invented this, and formerly practiſed it with ſucceſs in amending the ſhape of deformed children. He related the circumſtance to me thirteen years ago, and I immediately applied the idea to education. This pully, fixed to the wainſcot, reſembles exactly that of a well, but inſtead of a bucket a leathern bag filled with ſand is faſtened to the rope. Round the pully I directed a cloſe baluſtrade to be placed to prevent any accident from the fall of the weight. In performing this exerciſe the child muſt ſtand perfectly upright,

upright, his feet close together, never rising on his toes when he pulls the rope, and not letting it slide through his hands in lowering the weight. In the country it was performed at real wells, placed in the children's little gardens. The wells were constructed of large casks, over which the pully was fixed, and from these they drew water; and as the size of the buckets could not be increased, because it was necessary to proportion them to that of the well, I contrived buckets with a double bottom into which weights might be put at pleasure.

4. The exercise of *the dosser**. This I had ordered so as to interrupt the drawing lesson for a quarter of an hour. In the midst of the lesson the children rose, took upon their shoulders dossers proportioned to their size, and loaded according to their strength, and with these they went down and up several pair of

* A sort of basket to be carried on the shoulders. T.

ſtairs. When M. de Chartres ſet off for Vendome, he could carry in his doſſer two hundred and twenty-five pounds, which no perſon belonging to the houſe could do with forty pounds leſs.

5. Exerciſe of the *rope.* This is a large rope faſtened to a ſtaple in the ceiling in the middle of the room. The exerciſe, which is fit only for boys, conſiſts in aſcending to the ceiling by means of this cord; this is very difficult without the aſſiſtance of the legs, that is, by keeping them aſunder, inſtead of twining them round the rope, becauſe all the weight of the body reſts entirely on the wriſts. Difficult, however, as it is, M. de Chartres, his brothers, and my nephew, performed the exerciſe equally well in this manner. This capability of aſcending and deſcending readily by the help of a ſingle rope, may be of great uſe on a thouſand occaſions in life. In caſe of a fire, if the flames ſhould render

render it impoſſible to eſcape by the doors; in travelling, if we wiſh to deſcend into thoſe deep and curious grottos which many travellers, for want of this practice, have not been able to ſee, or at leaſt have incurred great danger. This exerciſe, as well as that of the pulley, I employed as a relaxation between their ſtudies; and in the winter, at Belle Chaſſe, between each language leſſon, and after our reading, my pupils exerciſed themſelves in one of theſe two ways, or in a *trial of ſtrength of wriſts* (lutte des poignets) for ten or twelve minutes.

6. *The exerciſe of weights at the feet.* This was an invention of M. de Montpenſier and my nephew, who practiſed it every day for ſix months. This exerciſe aſtoniſhingly increaſed their growth. The pupil fixes to each foot a weight as heavy as he can carry, without great exertion; he then raiſes himſelf by his hands on the rope fixed to the ceiling, till

till his feet are at ſome diſtance from the ground, and for ſome minutes contracts and extends his legs alternately with conſiderable force. The weights which M. de Montpenſier faſtened to his feet laſt winter amounted together to fifty pounds, conſequently weighed twenty-five pounds each.

7. *Leaping.* There are three modes of leaping; firſt, horizontally; ſecondly, over ſomething raiſed above the ground; thirdly, from a high place to the ground. The laſt is dangerous, as in this kind of leaping there is a riſk of breaking the leg, if it deviate ever ſo little from the proper direction in falling. This exerciſe therefore ſhould be proſcribed; eſpecially as a perfect maſter in the other two modes will leap well in this, if ever he ſhould be under the neceſſity of riſking it to avoid a great danger. In the garden of the country-houſe, where we ſpent our ſummers, I cauſed a piece of ground about twenty feet ſquare to be dug up. This piece of ground, which was called

the leaping-ground (ſautoir), was ſituated under the windows of my chamber, and on a large green, where the exerciſes of running were performed, ſo that without quitting my chamber I could ſee the children run, leap, and play at priſon-bars. As the earth in this leaping-ground was ſoft they could receive no injury by falling. They thus leaped at full ſpeed, that is to ſay, taking a diſtance to run: this diſtance ſhould neither be too ſhort nor too long; twelve or fifteen paces are ſufficient. In leaping the feet ſhould not be ſeparated from each other, and the legs ſhould be thrown forward, ſo that if the child fall his poſition might be that of ſitting on the ground: if he fall on his knees it is a proof that the leap was not well performed. For the high leap I placed two forked ſticks on the border of the leaping-ground and between them ſuſpended a cord. The object is to leap over this cord, which may be done in two ways, either by taking a run, or with the feet cloſe,

cloſe, that is, without a run. The cord is only to be hung upon the ſticks, and not faſtened to them, in order that it may give way if the child ſhould not clear it; for if his feet were to be caught in it, the reſiſtance would make him fall in a dangerous way on his back, and out of the leaping ground. When the pupil is perfect maſter of this mode, he may venture to leap over real bars, taking care that their height be leſs than he is accuſtomed to clear with eaſe; for inſtance, if he commonly leap four feet with the looſe cord, the bar ſhould be no more than three feet, and we may be ſure that, if any imminent dange rſhould require his leaping over a bar, or any ſimilar obſtacle, he would then riſe as high as if it were only a cord. At this kind of exerciſe M. de Chartres did not excel the reſt of my pupils; but in the horizontal mode, he could clear at a running jump a ſpace of twenty-one lengths of his own foot.

8. *Running.* This exerciſe I had di-

vided into two kinds; one a trial of ſpeed, the other of long-windedneſs. In the latter the pupil does not exert all his force, and by habit a child may run a long time. Mademoiſelle d'Orleans at twelve years ran a league without ſtopping or walking a ſingle inſtant. No one is ignorant, that in walking the body ſhould be erect, the toes turned out, and the leg advanced before the body at each ſtep; for it is impoſſible to walk well if we advance the body and the leg at the ſame time. In running it is quite the reverſe; the body muſt be inclined forwards, the toes turn neither in nor out, and the body advance with the legs.

9. *Walking, running, and leaping on the tight rope.* I employed a rope-dancer a whole winter to teach my pupils this exerciſe at Belle Chaſſe. They took their leſſons when they roſe from table, as it is not at all fatiguing, and requires no exertion. This exerciſe gives agility and boldneſs: it teaches a perſon to

walk

walk with addreſs and ſafety in the narroweſt and ſteepeſt path, which in travelling *, and on many other occaſions, is of no ſmall utility.

10. *Riding.* Of this M. d'Orleans gave his children the firſt leſſon, and has ſince preſided at almoſt all they have taken. They all mount on horſeback with courage and ſkill, leap bars, ditches, &c. M. de Chartres, though he does all theſe things, has the leaſt inclination to this exerciſe, and M. de Beaujollois is in this reſpect a moſt aſtoniſhing youth. Like his brothers, he will travel twenty leagues on horſeback and two or three on foot in the ſame day, without being in the ſmalleſt degree fatigued; but it muſt be obſerved that he has been exerciſed from his earlieſt infancy in every thing that could render him ſtrong and hardy. When he was put under my care he was only

* For example, on *the cornice from Nice to Genoa*, a very curious journey, which can only be made in a ſedan chair and on foot.

three years old; and there is not a child living of his age that poſſeſſes his agility, addreſs, and ſtrength. If theſe happy phyſical qualities were ſedulouſly cultivated, at ſeventeen he would aſſuredly be a prodigy in this reſpect: but of this I have not the ſmalleſt hope, ſince within the four months that he has been no longer under my care, he has been made to give up almoſt all the exerciſes which I directed him to perform, and in which he excelled.

11. *Swimming.* Of this too M. d'Orleans gave his children the firſt leſſons, and has frequently ſwum with them ſince. They all ſwim perfectly well, leaping into the water head foremoſt. I know nothing of this art, but I recommended two things; that they ſhould ſometimes be thrown into the water with all their clothes on, becauſe people are commonly in this ſtate when they fall in by accident, and that they ſhould be carefully inſtructed in the methods proper

per to be purſued to ſuccour and bring to ſhore a perſon in danger of being drowned.

12. *Archery.* Neither M. de Chartres nor his brothers were fond of this exerciſe, which has in it more gracefulneſs than utility; but Mademoiſelle d'Orleans and the young perſons brought up with her handled the bow with conſiderable dexterity.

13. *Shooting.* As I was very deſirous that my pupils ſhould never be enamoured with the ſports of the field, the delight only of the idle, and a paſſion fatal to the people before the revolution, I never encouraged them in this exerciſe, and they were therefore very indifferent about, and ſcarcely ever purſued it.

14 *Shooting with a piſtol.* M. d'Orleans, who excels in this, gave them leſſons, by which they have profited, and they ſtill continue to practiſe this exerciſe.

15. *Fencing.* An exerciſe unfortu-

nately neceſſary. M. Lebrun alone preſided at this. They were taught by an excellent maſter, whoſe inſtructions, I am told, were not thrown away upon them.

16. *Military exerciſe*, which they partly learned under my inſpection. To this they applied themſelves with zeal and activity.

17. *Billiards* I had no deſire that they ſhould excel in this, for I wiſhed them to have as little inclination for gaming of any kind as for the chace. They played at billiards only by way of exerciſe, when the weather would not permit them to walk out; yet they played tolerably well.

18. *Shittlecock.* In this I procured a tennis-player to give them leſſons. To play well, the racket muſt not be held before the player, near the ſtomach, nor above the head, but by the ſide, and thus the ſhittlecock is to be ſtruck. Children ſhould be accuſtomed to play equally with both hands.

19. *Dancing.*

Theſe

Theſe are all the exerciſes I made them purſue, and the ſucceſs exceeded my expectation, for in this branch of education I was leſs ſeconded and more thwarted than in any other. It was particularly on account of theſe that I was accuſed of having a ſyſtematic turn of mind, of being *wedded to ſyſtems*, &c. Thoſe leaden ſoles, beds of wood, baſkets, dumb-bells, pitchers and pulleys, were thought cruel and whimſical inventions. It was ſaid at firſt, that *ſuch fooliſh conceits, ſuch extravagant ſyſtems, would kill the poor children, whoſe delicate conſtitutions were unable to ſupport ſo Spartan an education.* Afterwards, when all theſe delicate children viſibly grew more robuſt; when the defective ſhape of ſome of them entirely diſappeared; when their health became daily more confirmed; when without effort they were able to bear fatigue which men would with difficulty have ſupported; when,

their tempers and diſpoſitions feeling the effects of their happy conſtitution of body, they became cheerful, active, and lively, nothing more was ſaid. My coadjutors, however, never preſided with any degree of zeal at theſe exerciſes, which were in general performed well only when I was preſent. Either what I directed was forgotten, or was regarded with indifference and inattention. This appears from various paſſages in M. Lebrun's Journal, and I was therefore obliged to reſume continually the ſame ſubject, and repeat the ſame orders. How different would have been the ſucceſs, had my vigilance and activity in this reſpect been ſeconded! The ſix winter months which we ſpent in the capital were alſo detrimental to many of theſe exerciſes, particularly after the reſidence of the king was fixed at Paris. Before that period we had a very charming garden within the precincts of the Tuileries,

Tuileries *, where I had cauſed a leaping-ground to be made, and where my pupils went every morning to exerciſe themſelves in running, jumping, and climbing trees. But having for the laſt two years been deprived of this garden, it was impoſſible they ſhould make the ſame progreſs †. I was very deſirous of paſſing a whole year together in the country with my pupils, in a ſolitary place, and at a diſtance from any capital. Had it not been for the troubles by which France has been agitated, I ſhould have executed this project during the laſt year that M. de Chartres was with me, and it is in this manner that every education ought to be finiſhed: but I have never been able to effect but in part, and very

* This garden belonged to M. de Penthiévre, who had the goodneſs to make me a preſent of it, and I gave it to Mademoiſelle d'Orleans.

† The garden of Belle Chaſſe was a very excellent one; but as it belonged to the nuns of the convent, females alone could be permitted the free uſe of it.

imperfectly, the plans I have formed. I mention them, however, as far as I am able, in the hope that other preceptors may follow them, improve upon them, and experience in their execution fewer obſtacles and contradictions. Beſide the moral advantages which would have accrued from a whole year of abſolute ſolitude, and from ſtudies purſued without interruption, at an age when the faculty of reaſon is expanded, I could have wiſhed to accuſtom my pupils to the rigours of a winter in the country. I would have exerciſed them in ſliding on the ice, running in the ſnow, braving the ſevereſt cold, climbing ſlippery rocks covered with ice; for I would have choſen a wild and pictureſque ſituation, and they would have admired nature under a new and auſtere form. Inſtead of this grand and ſtriking ſpectacle, they have ſeen, during their winters, nothing but miſt and mud, and their eyes have never been ſtruck with the bright ſplendour

of

of ſheets of ice, and a pure dazzling ſnow *.

Before I terminate this article upon the ſubject of gymnaſtics, I ought to make one obſervation, which is of no ſmall importance; that all bodily exerciſes are ſalutary only when their performance requires no painful exertion. If they fatigue, if they depreſs, if they leave behind them a continual ſenſation of pain and wearineſs, they debilitate inſtead of ſtrengthening: but a due gradation in applying them, and habitual uſe, render eaſy the moſt violent. I could give the exact ſteps of the gradation adopted for all my pupils, as the particulars reſpecting M. de Char-

* It is only in mountainous places, ſuch for example as the environs of Thiers and Clermont, in Auvergne, that the country exhibits a beautiful ſpectacle in winter. This picture is admirable in its kind, when adorned with rocks, caſcades, frozen torrents, &c. but in flat countries the earth, ſtripped of its verdure and ſhades, offers only the moſt monotonous and inſipid proſpect.

tres and his brothers were minuted every two months in M. Lebrun's Journal, and thoſe relative to the other children in mine: but this account would be too long, and would occupy too much room in a work dedicated to extracts and ſummaries. Beſide, the gradation muſt be varied according to the ſubject, and the beſt and ſafeſt rule that can be laid down is, to examine attentively and conſult the child on every exerciſe that he is directed to perform. He ſhould exert all his ſtrength, but the weight ſhould be diminiſhed if it appear to occaſion him the leaſt pain. I will only ſay in general, that the method of making an inſenſible addition daily is a very bad one. Twelve years ago I made this experiment as to the pulley. Every day I put into the bag a tea-ſpoon full of ſand, and I found that the child ſtrained as much to hoiſt it at the end of two months as the firſt day, which ought not to be the caſe. I then took out of the bag ſixty tea-ſpoons-full.

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The child did not appear to raiſe it any eaſier at firſt, but in a fortnight he could do it with extreme facility. Thus at every new exererciſe, or new addition, the child ought to ſtrain a little, but without finding this effort painful. At the end of ten or twelve days he ſhould not ſtrain at all. If the contrary ſhould take place, it is a proof that the weight is too great, and it ought to be diminiſhed a little; and when the child has acquired the capability of hoiſting or carrying a weight without difficulty, he ought to perſevere for three or four months, at the end of which time the weight is to be increaſed to what he can bear without great exertion, unleſs the exerciſe has been interrupted; and in that caſe, on reſuming it, the weight ſhould be ſomewhat leſs than it was on his quitting it.

When a child is in his fifth year, we ought to begin to exerciſe him in running, to make him carry light burdens, drive wheelbarrows proportionate to his ſize,

ſize, at firſt loaded with graſs, afterwards with branches of trees, ſand, &c. When he has completed his fifth year, leaden ſoles, very light and thin at firſt, ſhould be added to his ſhoes. In the caſe of a girl, theſe ſoles ſhould be faſtened to the ſhoes by a ribbon paſſed round the bottom of the leg. This precaution is not neceſſary for boys, whoſe feet are not concealed by their clothes, and whoſe leather ſhoes are leſs liable to come off than ſtuff ſlippers. At ſix he ſhould begin to carry the doſſer and pitchers, and ſucceſſively in the courſe of the year, all the exerciſes ſhould be begun with light weights. My grand-daughter, whom I am now educating, and who is juſt turned of five, hoiſts up thirteen pounds with the pulley, without any exertion. Three months hence, when the hot weather is over, I ſhall add two pounds more, for we ſhould always take care to avoid increaſing the weight during the exceſſive heat of ſummer. Her ſhoes with leaden

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ſoles, which ſhe has been in the habit of wearing for four months, have, during the two paſt months, weighed ten ounces and a half; thoſe of a child of the ſame age and ſize weigh without leaden ſoles three ounces, and thus ſhe carries an extra weight of ſeven ounces and a half, that is to ſay, nearly half a pound. This weight I ſhall not increaſe theſe three months, and then only half an ounce, becauſe the progreſſions of weight ſhould be particularly ſlow and inſenſible from the age of five to eight, on account of ſhedding the teeth, which takes place in that interval, during which we ſhould be careful not to fatigue the child, though it is at the ſame time highly neceſſary to augment his ſtrength. Another child nine years of age, whom I have had under my care for twelve months, but whoſe phyſical education was before very defective, and whoſe conſtitution is extre mely delicate, began theſe exerciſes only three months ago. She hoiſts with

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the pulley twenty pounds; her ſhoes with leaden ſoles weigh twelve ounces; thoſe of Mademoiſelle weigh two pounds; each ſhoe conſequently weighs a pound. Mademoiſelle carries in her doſſer ſixty-two pounds; but it is to be remarked, that the revolution in her health, occaſioned by my departure, and the nervous effects that were the conſequence, have thrown her back in all theſe exerciſes; ſhe could not reſume them till after an interruption of three months, and then with a diminution of all the weights. For example, before my departure ſhe hoiſted forty pounds with the pulley, and now ſhe can hoiſt only thirty-four. Eight months ago M. de Beaujollois hoiſted forty-ſeven pounds: he was then only eleven years old. I muſt obſerve, that a perſon never will be able to raiſe with a pulley ſo great a weight as he can carry in his doſſer. Mademoiſelle d'Orleans carries in this way ſixty-two pounds, yet ſhe can hoiſt but thirty-four. M. de

Chartres

Chartres carries two hundred and twenty-ſix pounds, and hoiſts only ninety-ſix: meanwhile this was more than any man who came to the houſe could hoiſt with eaſe. From numerous obſervations which I have made, it appears to me, that the ſtrongeſt man cannot hoiſt a weight greater than that of his own body, yet by habit he may be able to carry three or four times that weight. I have farther obſerved, that the increaſe of ſtrength is particularly perceptible from fifteen to ſeventeen, eſpecially in the laſt year. M. de Chartres, for example, carried at ſeventeen two hundred and thirteen pounds; two months after, he carried two hundred and twenty-ſix; at the expiration of three months, he was preparing to increaſe this weight, when he ſet off for Vendôme. Unfortunately I have only been able to purſue this progreſſion to the age of ſeventeen, never having had an opportunity of prolonging an education beyond that term; but I have

have reaſon to believe that this increaſe of ſtrength continues at leaſt to the age of twenty-four or twenty-five. Hence it would follow, that a young man, accuſtomed from his infancy to theſe progreſſive exerciſes, and continuing them to that age, would acquire a degree of ſtrength of which we can ſcarcely form an idea *.

In this recapitulation it has been ſeen, that I made them purſue certain ſtudies and exerciſes with a view to the utility which may be derived from them in travelling. The following was my mo-

* Theſe exerciſes gave M. de Chartres and his brothers a degree of bodily ſtrength ſuperior, beyond compariſon, to what is uſual at their age; yet, notwithſtanding my vigilance, theſe exerciſes were in general neither well nor regularly performed. M. Lebrun, as I have ſaid, diſliked them, and they were therefore indolently executed, except under my own eyes. Judge then from the accounts I have given of the degree of bodily ſtrength theſe children would have acquired, had all the tutors in this reſpect poſſeſſed my zeal and punctuality.

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tive: I am of opinion that the education of a young man cannot properly be finiſhed till the age of nineteen or twenty. I knew that my pupils would be taken from me as ſoon as they ſhould have attained their ſeventeenth year; and I anticipated, if not with dread, at leaſt with regret, the moment when I ſhould ſee them enter upon an empty, trifling world, where the leaſt fault to be acquired is a habit of idleneſs, and a diſlike of ſtudy and ſerious converſation. I had ſufficient confidence in the principles I had taught them, not to fear their falling into the vices and ſhameful irregularities ſo common in the preſent day: but I beheld them at an age when the mind is as yet not perfectly formed, and ſurrounded with all the examples and ſeductions that retard the progreſs of reaſon, blind the underſtanding, deprave the taſte, and debilitate the ſoul. The only way that appeared to me calculated to preſerve them from

from theſe dangers was to inſpire them early with a deſire of travelling as ſoon they ſhould be their own maſters. It is by no means difficult to impart this deſire to thoſe who have imbibed every ſpecies of knowledge which can render travelling truly agreeable. I took care that they ſhould learn to travel with advantage, to make a journal, to diſcriminate wiſely, to enquire, to liſten, and to derive information from every thing they might ſee. After theſe cares, I was certain that, if they were permitted, the firſt uſe they would make of their liberty would be to traverſe all the provinces of France, and then to viſit foreign nations. There they might, without my aſſiſtance, have completed their education. Travelling cannot benefit an ignorant young man, who has no knowledge of hiſtory and the arts: on the road he travels poſt from place to place; in cities he goes to the play and other public amuſements, is preſented at the houſes of the

the great, and ſpends his time in viſits. He might as well ſtay in Paris. But a well-informed youth, properly educated, ſees every thing with a degree of intereſt and curioſity; he will not be conſtantly ſhut up in a carriage, but will perform the greater part of his journey on foot, or on horſeback; he can admire a beautiful landſcape, and knows how to transfer it to paper; he will examine the plants with which he is unacquainted; the manners of the peaſant will be far more intereſting to him than thoſe of the metropolis; frequently will he ſtop at the door of a cottage; willingly will he repoſe in a barn; he who has been accuſtomed to ſleep on boards will not be diſtreſſed becauſe his lodging is homely. If, in order to ſee a natural curioſity, a grotto, a ſingular caſcade, it be requiſite to climb ſteep rocks, to walk in narrow paths formed by nature on the brow of a precipice, to deſcend into a deep cavern by the help of a ladder or

a ſingle rope, he will not heſitate, he will go without fear and without danger, for theſe were the ſports of his infancy. Should it be neceſſary in a deſert that can be traverſed only on foot, to carry two days proviſion, he will cheerfully ſhare the fatigue with his guide; he will ſay; *This burden is nothing, my doſſer weighed a hundred and fifty pounds more* *. Should he viſit a ſea-port, he will make ſome ſtay there; he will compare the wealth, induſtry, and reſources of this foreign mart with thoſe of his own country already familiar to him. He will go into all the manufactories, into the dock-yards, on board the veſſels; he will enjoy and feel all the value of the eſteem ſhewn him by his conductors, who in their turn will be aſtoniſhed to

* Three years ago M. de Chartres made this anſwer to a perſon who aſked him the day on which he was admitted a knight of the order, if he were not oppreſſed with the *immenſe weight* of his velvet cloak, embroidered with gold.

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ſee a Frenchman of ſeventeen well informed without being vain. Having ſatisfied the veteran ſeaman with the ſolidity of his knowledge, he may poſſibly have the ambition to aſtoniſh the young mariner by his activity, and, before he quits the ſhip, ſpring with agility to the yard-arm or the maſt-head. In cities he will frequent ſociety, to learn their manners and cuſtoms, but it will be ſociety of his own chooſing: as he loves neither gaming nor the pleaſures of the table, he will not viſit thoſe who keep open houſes; he will ſeldom alſo be ſeen in the palaces of kings: he ſeeks new objects, all courts reſemble each other, and he who has ſeen one knows all. Fond of literature and the arts, he will be eager to find out thoſe who cultivate them with ſucceſs; he will derive no ſmall pleaſure in converſing with them in their own language, in ſhewing them that he is not ignorant of the hiſtory of their country,

and that he is a ſtranger to no kind of knowledge. With them he will viſit the cabinets of the curious, and the workſhop of the artiſt. All the ſtudies which he has juſt quitted will thus repaſs before his eyes; and the celebrated pictures, the monuments, and chefs d'œuvres of the arts of every kind that he ſees will be engraven ſo much the more deeply in his memory, as he is acquainted with them before-hand from accurate deſcriptions. On his return to his hotel, he will not be idle; he knows how to write a journal, a work that will habituate him to every kind of compoſition: in his will be found ſound criticiſm, ſtriking relations of cuſtoms and manners, ſage reflection on laws and government, curious anecdotes, fragments of hiſtory, deſcriptions, and every thing that can paint men and intereſt the world.—In this manner I dare believe my pupils would have acted, had it been in their power to travel when they

they quitted me; and this hope and theſe motives had a conſiderable influence in the plan of education I purſued *.

* At the moment of my finiſhing this article of bodily exerciſes, letters from Vendôme inform me of an action of M. de Chartres, which I ſhould have been glad to have mentioned under the article *ſwimming:* but as the work went to preſs as faſt as I furniſhed copy, the ſheet in which that article is contained was printed off. I ſhall content myſelf therefore with obſerving here, that M. de Chartres has juſt ſaved the life of a man (inſpector of bridges and roads at Vendôme) who was on the point of being drowned, by leaping into the river the moment he heard his cries.

Of Diet.

I HAVE always found that, both in public and private education, too little attention has been paid to the regimen which children ought to obſerve; as if it were nearly a matter of indifference whether the health were good or bad. On this head I can only repeat what I have ſaid at large in Adela and Theodore. I ſhall only add, that health depends principally on two things, temperance, and a knowledge of our conſtitution. It is not ſufficient therefore to prevent your pupil from eating unwholeſome things; he muſt be rendered abſtemious, and taught perfectly to know the qualities of aliments, what are ſalutary and what detrimental to him; without which, he will undermine and deſtroy the good health you have given him as ſoon as he becomes his own

own maſter. To make him abſtemious, example, as in all other things, will have far more weight with him than precept; but, above all, if he be inclined to gluttony, we ſhould not ſuffer any one to jeſt with him upon the ſubject; when it is made a matter of pleaſantry, he will no longer conſider it as a vice, but as an accompliſhment, and the cure will be impoſſible. There are certain kinds of food which are prejudicial to every body; as tarts, ſalt meat, rich ſoups, cream, truffles, muſhrooms, &c.; and the ſame may be ſaid of all ſpirituous liquors. There are others wholeſome in themſelves, but very improper for particular conſtitutions: as milk, ſo injurious to bilious perſons, or thoſe who are ſubject to complaints of the liver; and acids, pernicious to all who have weak lungs, to very thin children, and to all young perſons at a certain period of life. The advice of the oracle of Delphos, *Know thyſelf*, to be completely

uſeful, ought to be underſtood phyſically as well as morally. A child therefore ſhould learn to know himſelf in both reſpects; and I would ſay to one child, that he is inclined to melancholy, that he is ſluggiſh and indolent, that he has a brown and yellow complexion, and ſometimes ſpotted with a duſky red, becauſe his liver is diſordered, and he is of a bilious habit; I would then point out to him the regimen that he ought to follow, and, without deception, would promiſe him cheerfulneſs, vivacity, and a good complexion, upon condition that he ſleep leſs, uſe more exercife, and totally abſtain from milk, eggs, fat viands, &c. To another, who is ſubject to choler, and is of a ſanguine temperament, I would ſay, that he will get rid of his frequent painful ſenſations, and correct the haſtineſs of his temper, if he will obſerve a ſoft and cooling regimen, renounce farinaceous vegetables, eat leſs bread, &c. &c. Theſe children

children will conſider health as ſo much the more valuable, as they will know that the ſtate of the body has great influence on that of the mind: once perſuaded of this truth, they will feel, to the degree that I wiſh them, how beneficial and eſtimable temperance is. At the ſame time I would tell them that this influence, reſulting from the ſtate of the body, is capable of being ſubdued, and that reaſon can always triumph over theſe mere animal diſpoſitions: but that it is nevertheleſs both prudent and neceſſary to ſpare ourſelves, as much as poſſible, painful conflicts and habitual ſufferings; that the author of nature, who only wiſhes our happineſs, impoſes on us beneficent laws even when he appears to demand rigorous ſacrifices; that to every virtue he has affixed a recompenſe; and that the reward of temperance is to render more eaſy the exerciſe of all other virtues, and to beſtow a perfect and unalterable health.

Account of my private Labours for my Pupils.

1. THE journal which I kept during the firſt three years, containing my obſervations upon the children, &c.

2. The journal which I continued for a period of ſix years, written purpoſely for the inſpection of my pupils, and which they read every day.

3. Another journal of our readings, in which I gave an account of every work as ſoon as we had finiſhed it; writing the title, the name of the author, the number of volumes, and the date when the reading ended.

4. The remarks, obſervations, and diſcuſſions, which I have been obliged to write in M. Lebrun's Journal. This work conſiſts of eleven large volumes, which would make at leaſt twenty in print, and of which the quantity of three or four was written by myſelf.

5. My

5. My obſervations on the other journals of the education, thoſe of Barois, Mademoiſelle Rime, &c.

6. The moral and religious inſtructions which I have ſucceſſively given to my pupils, and which they have learned by rote, and an enormous quantity of looſe papers which I wrote at the beginning of every ſeaſon, under the title of Plans for the Morning *: theſe I did not inſert in the Journal, becauſe they contained a diſtribution of time which I ſubmitted to the examination of the other preceptors. I required that all the ſtudies and the time allotted to each

* Theſe plans for the morning ought to be renewed on the changes of the ſeaſon, on account of the walks, the hours for which muſt vary according to the time of the year; and the plan of ſtudy for winter, ſummer, &c. cannot ſerve from one year to another, becauſe the age of the pupil is not the ſame: one ſort of ſtudy will demand more time next year, another leſs; and their proficiency, new maſters, &c. will interrupt the arrangement every year.

ſhould be compriſed in the morning; but I gave theſe gentlemen leave to make their remarks on the arrangement, and to alter ſuch things in it as might be inconvenient to them: thus they examined my paper, returned it to me with their remarks, when I altered what appeared to me reaſonable, and M. Lebrun then copied the plan in his Journal, with this title—*Diſtribution of Time directed by Madame de Sillery*. I have kept all the looſe papers in my hand-writing, which make the quantity of a volume.

7. All the chronological extracts, making an enormous volume, which my pupils learned by heart, were drawn up by me, and written with my own hand.

8. The ſubjects for the magic lantern, all written by myſelf.

9. The explanation of the tapeſtry of Mademoiſelle d'Orleans' chamber, another volume.

10. Remarks, notes, and explanations,

tions, together with many analyſes, entirely re-written from the literary common places of my pupils; containing among others an analyſis of the following poems: the Iliad, the Odyſſey, the Eneid, the Luſiad, the Henriad, and Paradiſe Loſt, which is entirely of my own compoſition; beſide ſixteen large books of analyſes, made by the pupils themſelves, of all the plays they have ſeen, or that we read, together with marginal notes and obſervations in my own hand.

11. Hiſtorical, geographical, and mythological extracts, which I made myſelf from what we read; never reading a work to them without making an extract of greater or leſs length. Theſe extracts were peruſed continually; they are all written with my own hand, partly in ſtitched and partly in bound books, making the quantity of about three large volumes.

12. One volume bound on the ſubject of natural hiſtory.

13. Another volume, in my own hand-writing, *on Medicine for the Uſe of young People of both Sexes, and on Botany and Chemiſtry as applied to Medicine and the Arts.*

14. Two other volumes in my own hand; one on Religion, the other entitled, *Explanation of Words little known.*

15. One large volume of Miſcellaneous Literature; conſiſting of the moſt beautiful paſſages, both in proſe and verſe, of the beſt Engliſh and Italian authors; beſide three ſmall duodecimo in volumes of vocabularies and dialogues thoſe languages, and in German; all made by myſelf, and written in my own hand.

16. Critical notes written in my own hand in the margins of certain books; among others, of Rochefoucault's Maxims.

17. Corrections of the compoſitions

of my pupils, which I have kept, and which together make a large volume.

18. Journals of the tours and excurſions which I made with my pupils; conſiſting of four volumes.

19. A minute deſcription of all the cabinets and curioſities which we have ſeen at Paris; a very large volume.

20. A deſcription of all the arts, trades, and manufactures which we ſaw; two volumes.

All the works above mentioned, written entirely with my own hand, make thirty-five large manuſcript volumes, and in print would amount nearly to fifty. Of theſe I have in my poſſeſſion all the originals. Copies of them are now preparing for my pupils, who are deſirous of having the complete collection, which was made ſolely for their benefit, and which they have read ſeveral times in the courſe of their education.

Conſiderable as this labour may appear, it is but a part of what I have done

done for them. I wiſhed them to preſerve for ever in their memory the fruit both of their own reading and mine; I foreſaw that theſe unwieldy volumes which I purpoſed to give them at the cloſe of their education, were the leſs likely to be read, from not being eaſily portable, and as they knew them by heart; had I made them in duodecimo, ſtill I was ſenſible that it is always inconvenient to carry a book in the pocket, and that it thereby frequently becomes injured and ſpoiled: it was therefore neceſſary (beſide the volumes of which I have ſpoken, fit only to be conſulted occaſionally, and which muſt generally remain on a ſhelf in their library) to deviſe ſome means of furniſhing them with a ſmall portable collection for daily uſe, and which would thus be truly ſerviceable. I conceived therefore the deſign of making my extracts over again, of arranging them in a different order, and of claſſing all the incidents and

ſentiments

ſentiments under diſtinct heads. For example, I extracted from the hiſtorians, the moraliſts and the poets, whatever occurred to me on the ſubject of *friendſhip*. For this purpoſe I conſulted my former extracts, and to complete my purpoſe I had recourſe to a freſh ſeries of reading, ſubjoining to the extracts of French authors ſeveral beautiful paſſages in Engliſh and Italian upon the ſame ſubject. My treatiſe upon friendſhip preſently amounted to two volumes in a very ſmall ſize of one hundred and ſixty pages each, and containing a conſiderable quantity of matter, as they were written in my own hand extremely cloſe and ſmall. I procured two pocket-books of Morocco leather, of the ſize of my manuſcript, and incloſed in each of them one of the little volumes. Each pocket-book was ornamented in the inſide with a handſome miniature analogous to the ſubject. It is aſtoniſhing how ſucceſsful this invention was upon the minds of my

my pupils. As they had many occaſions to have a pocket-book conſtantly about them, they found it very delightful to add to it an agreeable picture, and the commodious addition of an important and inſtructive manuſcript, to which they might have recourſe at every idle moment. They begged me to give them a pattern for theſe pocket-books; they ſet themſelves to draw and paint proper ſubjects to ornament them, and determined to learn the art of making pocket-books themſelves; they were eager to improve in their writing that they might be able to tranſcribe ſuch little books; in fine, they were for ſome time unable to think of any thing elſe. Madame d'Orleans gave me about that time her portrait in miniature, repreſenting her with Mademoiſelle in her arms. I placed this at the head of one of my volumes, and the ſubjects treated in it were *virtue and innocence*. In this, as in the others, I inſerted ſome Italian and Engliſh verſes, and added Haller's fine

ode

ode on Virtue, in German. I finiſhed it the 9th of February 1789, and was going to write the date conformably to the cuſtom I have of dating all my extracts, when M. de Chartres, who was with me, aſked permiſſion to write on the laſt page of the book a Latin verſe from Horace, applicable to Madame d'Orleans; the following is a tranſlation of it, which he wrote underneath: *Modeſty, incorruptible fidelity, and unadorned truth, find in her their moſt perfect image.*

I next made a pocket-book on *liberty*, of a larger ſize; but ſtill capable of being carried in the pocket. In this I placed two charming miniatures taken from nature; one repreſenting M. de Chartres giving the firſt ſtroke of the axe to the cage of Mount Saint Michael, the other the demolition of the Baſtile. I alſo placed in it a pebble from the ruins of the Baſtile, having previouſly got it cut and poliſhed: over this pebble I wrote the four following lines, compoſed on purpoſe

purpoſe by M. Pieyre, and which will certainly be read with pleaſure.

Redoutable inſtrument du pouvoir deſpotique,
J'outrageai trop long-tems la nature & les loix.
La France s'arme enfin pour le plus ſaint des droits,
Et ma chûte affermit la liberté publique*.

I afterwards made a pocket-book on *patriotiſm*, and then another on the ſubject of *courts and courtiers*: after which I wrote in this way upon hiſtory and mythology. I then reſumed moral themes, and made pocket-books on the following ſubjects: *Curioſity*; *country life*; *beauty and the graces*; *talents*; *affability and modeſty*; *melancholy*; *gaiety*; *celebrated ancient and modern preceptors, with an account of their lives and writings*; *premature children*; *temperance*; *youth*; *one on oracles*,

* Redoubted engine of tyrannic ſway,
I taught mankind to tremble and obey:
At ſight of me even Nature ſtood appall'd;
Each nerve unſtrung, each intellect enthrall'd.
Such power was mine, till indignation came,
O'erturn'd my walls, and blotted out my name.

Sybils,

ſybils, ſoothſayers, aſtrologers, and ſuperſtition; ſix on travels; on time and ſtudy; on glory; on celebrated women; on the people; on luxury; two on the arts; abridgment of Fenelon; abridgment of Paſcal; four on religion; two of miſcellanies; on the dreſſes of the ancients; on ancient and modern gymnaſtics; on medicine, with an account of celebrated phyſicians, ancient and modern, amounting in all to fifty-one pocket-books, of which the leaſt contains a hundred and fifty pages, and the majority of them a hundred and ſeventy, or a hundred and ninety, written in my own hand extremely cloſe and ſmall. In general they are of the ſmall duodecimo ſize, but there are twelve of them nearly as large as octavo*. Beſide theſe fifty-one which are finiſhed, I have nineteen others begun on different ſubjects. This work I did not think of undertaking till towards the cloſe of the year 1788; and

* Theſe conſiſt of two hundred and fifty pages each.

I have

I have therefore written all theſe volumes in three years. My pupils have profited aſtoniſhingly by theſe new extracts, which contain the eſſence of what they had been taught, with infinite additions, and intereſting and curious incidents, which had the charm of novelty. Nor were the acceſſary circumſtances, as elegance of form, convenience of ſize ſo as to be portable, the addition of a fine miniature or beautiful drawing, by any means uſeleſs ornaments; it is of more importance than is commonly imagined to neglect nothing that can embelliſh morality and inſtruction in the eyes of youth. In fine, the method I have purſued claſſes events and ideas regularly in the mind; and if we want an incident, a motto, or a quotation upon any ſubject, it may be found without difficulty in this little library, nothing more being neceſſary than to turn to the pocket-book, the title of which anſwers to the ſubject we have in view.

This

This compilation I endeavoured to render equally entertaining and curious by my ſelection and reſearches. I have avoided inſerting a ſingle line from my own works, that I might have room for all that is moſt ſtriking in our beſt authors, contenting myſelf with adding a few notes. I purpoſe to complete the undertaking, and to purſue this intereſting collection as far as eighty or ninety volumes. Some of them I intend to print, in a ſmall ſize, ſo as to be placed like mine in pocket-books. The following will be the firſt I ſhall publiſh: *on patriotiſm*; *on liberty*; *on courts and courtiers*. If theſe ſpecimens appear to be uſeful to thoſe who have the inſtruction of youth, the reſt ſhall be publiſhed in ſucceſſion *.

Thus ſince I have had the care of my pupils, I have written, as I have already ſaid, the quantity of thirty-five volumes

* And in the ſame ſize, ſo as to be conveniently carried in the pocket.

for

for their education, beſide theſe fifty-one pocket-books that are finiſhed, and nineteen others that are begun. All theſe works are dated; of conſequence it cannot poſſibly be ſaid that I include in the number extracts made before my arrival at Belle Chaſſe, particularly as I have ſtill in my poſſeſſion all the manuſcripts which I wrote prior to that period, except what have been printed: for inſtance a journal which I began in my youth, conſiſting of nine large volumes bound, written while I lived in the world, and a conſiderable part of it at the Palais Royal; my travels into Switzerland, Italy and Holland, which form ſix enormous volumes; and even my excurſion to England ſince my being at Belle Chaſſe, and which I have not included in the works of education, becauſe the excurſion was made without my pupils. I have beſide four bound volumes of extracts, and about the ſame quantity unbound, and a work in three volumes, the

fruit

fruit of my imagination. Theſe make all together twenty-ſeven manuſcript volumes, written in my own hand, and not compriſed in the account of my labours for my pupils, becauſe in fact they were finiſhed before the children were committed to my care; and among theſe manuſcripts I reckon none that I have publiſhed either before or ſince my arrival at Belle Chaſſe; nor a Journal in two volumes written at that place for my daughter, whoſe education was not finiſhed till ſome years after my firſt reſidence there. I ought to add, before I conclude this account, that I have given to the public, ſince my arrival at Belle Chaſſe, fourteen volumes, excluſive of the preſent publication. All theſe works, extracts and manuſcripts may poſſeſs perhaps little merit; but certainly the labour of executing them is immenſe, and to ſuch a degree that the recital may appear fabulous; nor ſhould I have had the courage to have made it if I had not

my

my pupils and fifteen perſons beſide as witneſſes to its truth: I have even a farther proof, that admits of no reply, ſince the manuſcripts in my own hand-writing are ſtill in my poſſeſſion. I had no ſecretary, no amanuenſis, I have written every thing myſelf, and no perſon has ever aſſiſted me in a ſingle extract, either by giving me notes, or reading and marking paſſages for me.

My

My ſeparate Labours for Mademoiſelle d'Orleans.

I ALONE taught her to play on the harp, and the method I adopted rendered it neceſſary to compoſe and to note an infinite number of paſſages and preludes, which, during the firſt year, occupies a conſiderable portion of time. I alſo invented within the laſt three years many new things on the harp, which it was neceſſary to practiſe by myſelf, that I might be equal to the teaching them; and finally having undertaken to play with Mademoiſelle, I found it neceſſary to continue the practice I had begun.

Mademoiſelle being preſent at our hiſtorical and mythological readings, I gave her no ſeparate leſſons on theſe ſubjects; but I gave both to her and M. de Beaujollois leſſons in orthogra-

phy, and preſided at ſeveral others. As I was deſirous that to knowledge and talents Mademoiſelle ſhould unite that readineſs at manual employment which is ſo becoming in a female, and tends to make her pleaſed with a ſedentary life, I cauſed her to be taught not only to ſew, to embroider, &c. but alſo every trade that requires neither much ſtrength, nor many implements, ſuch as turnery, making wicker baſkets and artificial flowers; and theſe, with many others of the ſame kind, I learned with her and the young perſons who have the happineſs to be her companions and friends. Theſe leſſons were deemed recreations becauſe I partook in them, and thus did I give her reſources of every kind againſt weariſomeneſs and want of employment. Moſt of theſe works, when the children had acquired ſome ſkill in them, were performed during the readings, by which they preſerved their knowledge of them without devoting to them any diſtinct

portion of time *. To M. de Beaujollois I dedicated every care that could be beſtowed on a child of his age; but eight months before he quitted me all his ſtudies were interrupted, ſhortened, and deranged, by Madame d'Orleans. As to the moral principles which my pupils received from me, a judgment may be formed from my own Journal and that of M. Lebrun; and if to theſe leſſons be added thoſe found in my printed works, which they have read ſeveral times, with copious extracts from our beſt moraliſts, it will be acknowledged that no preceptor ever gave his pupil a more extenſive and complete courſe of morality.

Thus have I given a faithful account

* For the firſt four years I preſided at the drawing academy, but I played during the time on the harp. When I ceaſed to preſide, I eſtabliſhed a reading aloud, which was performed in the country by M. Lebrun. I alſo accuſtomed my pupils to read while their hair was dreſſing.

of my conduct, and an exact abſtract of my labours. Unqueſtionably a perſon endowed with ſuperior talents might *do better*, but *to do more*, to diſplay greater zeal and activity is impoſſible. The firſt ſix years of the education I ſpent in complete retirement; I then permitted my pupils to ſee company, once a week, from ſix till nine in the evening; and at laſt, during the paſt eighteen months, I changed theſe evening viſits for a dinner (ſtill once a week), to which I invited five or ſix perſons alternately. The evening viſitors had become ſo numerous that it was impoſſible to have much converſation with them. My pupils had acquired from them politeneſs and the manners of the world; but I wiſhed to give them a taſte for ſociety and uſeful converſation, and this induced me to ſubſtitute dinners in the room of evening viſits: but this one day in the week excepted, we ſtill continued to live in our profound ſolitude. At a quarter after

nine, when my pupils quitted me to go to ſupper, M. d'Orleans and two or three perſons of my own family came to paſs an hour with me, and upon their retiring the grate of the convent of Belle Chaſſe was ſhut, and I ſtudied alone till two or three o'clock in the morning. It was by leading this regular and laborious life, by giving up all kinds of viſits, by interfering in no buſineſs, by continuing no correſpondence, by refuſing to receive any letters that came to me by the general poſt *, by diſregarding my health, and

* I received ſo many letters, packets and manuſcripts which people had the indiſcretion to ſend me by the poſt, that to avoid ruin and the loſs of immenſe time, I was forced, five years ago, to ſend notice to the general poſt that I ſhould in future refuſe all letters coming to me by that conveyance. Frequently, indeed, I received in that way anonymous letters filled with the moſt opprobrious language; but if works in which the cauſe of religion and morality is uniformly defended invite enemies, they alſo procure friends, and I heſitate not to ſay

and by great watching and fatigue, that I was enabled to perform ſo many things. In confiding the education of his ſon to a woman, M. d'Orleans certainly did a very extraordinary thing; and I felt that I ought to juſtify this confidence by devoting all my time and talents to the charge. This I have done with a regularity and perſeverance, which aſſuredly no man about the court (for there his choice muſt have fallen) would have been capable of. The particulars of my conduct could not be known. When one lives in the retirement to which I devoted myſelf, there are no panegyriſts to puff us; partiſans are not made without great loſs of time, and

that mine have obtained me a great number of friends in the different provinces of France and in foreign countries. The loſs of theſe teſtimonies of eſteem, which were ſo dear to me, and which were ſent by the poſt, I regret: but I was obliged to add this ſacrifice to the many I had already made to my duty.

there

there are no praiſes that I would ſeek at ſuch a price. Beſide, the two principal tutors who were concerned with me in the education, far from doing me juſtice, employed the extreme leiſure I allowed them in ſpeaking ill of me: diſcourſes of this kind were ſwallowed with avidity by the courtiers of the Palais Royal, diſpleaſed that the choice of M. d'Orleans did not fall on one of them, and by their means were propagated through the great world of faſhion, where ſatire always meets a welcome reception. The men of letters, who in general hated me becauſe I have always done without their advice, have never ſought their ſociety and ſtill leſs *their ſupport*, and becauſe, while I eſteemed and admired what was excellent in their publications, I at the ſame time freely cenſured their principles when I conceived them to be of a dangerous tendency, theſe literary characters treated me with as little juſtice as men of the world. Laſtly, difference of

political opinions has completed the mania of abuſe. I love the revolution, but diſorder and intrigue I deteſt. I am not of the party called *moderate* men, becauſe they are undecided, timid or treacherous, and becauſe principles and oaths admit of no reſtriction; to compound with them is impoſſible, we muſt either wholly reject, or adopt and purſue them. I am not of the party called *violent patriots*, becauſe they want a republic, which is contrary to the conſtitution and to the civic oath: I have therefore againſt me the adherents of both parties, as well as all thoſe among the true friends of the conſtitution, who ſet no value on the reformation of manners and wiſh the downfall of religion. I have had to encounter a ſtill more irreconcilable and envenomed hatred, that of the ariſtocrats, particularly the numerous enemies of M. d'Orleans, and the new friends of Madame d'Orleans. It is not therefore to be wondered at that I am the butt of ſo many

many calumnies, ſatires and libels. For three years paſt the object has been to depict me as a perſon devoted to ambition and affairs of ſtate, forming cabals, entertaining the leaders of parties, concerting deep deſigns with them in private, &c. Let me aſk thoſe who ſhall read the preſent publication, whether it has been poſſible for me to have concerned myſelf with intrigues, in the courſe of the twelve years of which I have given an account? I defy any one to relate a ſingle fact of this kind; and I here declare that I have all my life been ſo void of ambition, ſo perfectly diſintereſted, that I have never ſolicited the leaſt favour, never waited on a miniſter, but have even broken off my intercourſe with thoſe whom before their preferment I had known and eſteemed. That I have had nothing to do with ſuch things has been ſolely owing to myſelf; ſince, during the lives of the late M. de

Puyſieulx and the Marſhal d'Etrée, it would have been very practicable for me to have obtained reverſions of penſions on my life; but I neither aſked nor accepted them. In a word, ſo great has been my diſguſt through life for buſineſs of every ſort, and ſo manifeſt my indifference, or if you pleaſe incapacity, that in no inſtance have any of my friends thought proper to conſult me on their affairs. I liſten to the recital of their griefs with the livelieſt emotion; but the inſtant the concerns of fortune or ambition are mentioned, I become abſent and inattentive, as my anſwers ſufficiently evince. I boaſt not of this as a virtue, and perhaps friendſhip has a right to be offended at it, but it is impoſſible for me to take a part in things that are in my eyes of no value. I have always been averſe to pomp and what is ſo improperly called grandeur: they have ever appeared to me weariſome and em-

barraſſing.

barraſſing. I love only mediocrity *, and that for a thouſand reaſons; but particularly, I confeſs, becauſe it requires not the care of ſuperintending revenues, and the accounts of ſtewards, becauſe no external ſhow and parade are neceſſary, and becauſe the time of its poſſeſſor is his own. Since the great events that have lately paſſed before our eyes, I liſten to public affairs with attention, becauſe ſuch converſation is nothing more than a continual diſcuſſion of moral principles that are moſt intereſting both to the underſtanding and the heart. But this kind of intereſt inſpires neither a taſte for intrigue, nor a deſire to meddle in private affairs; and I can ſtill declare with equal truth that I have

* By a happy mediocrity I underſtand three or four hundred a year, a ſmall farm at the diſtance of at leaſt a hundred leagues from Paris, a neat garden of five or ſix acres, a man-ſervant, a maid-ſervant and a gardener. . . . . This is the only *caſtle I ever built in the air.*

neither

neither directly nor indirectly interfered in any, and that M. d'Orleans, whom I have the honour to ſee almoſt every day, has never conſulted me reſpecting his *. For example, when his *Inſtructions*, a work containing ſuch valuable principles, made its appearance, I had no previous knowledge of it, and had never read it till it was in the hands of every body. I do not know even by ſight his ſecretaries and agents; and in ſhort M. d'Orleans has never aſked my advice in things of this nature, either before or ſince the revolution, juſtly thinking that I am neither capable nor deſirous of giving it on ſuch ſubjects; and knowing at the ſame time that I wiſh only for his confi-

* His laſt letter on the regency excepted, which has been inſerted in ſome of the periodical publications. This is the only inſtance in which M. d'Orleans ever conſulted me relative to public affairs; and as I have reſolved not to violate truth in the leaſt circumſtance, I think it neceſſary to mention this fact.

dence

dence relative to his children. I do not make this declaration with a view of diminiſhing the hatred entertained for me by the enemies of M. d'Orleans, which is ſolely derived from my inviolable attachment to him, and the profound contempt with which their abſurd calumnies and pitiful arts inſpire me. In deſpite of their lies and intrigues, M. d'Orleans has acquired an eternal right to the gratitude of the public, by the luſtre and importance of his ſervices, by the ſacrifices he has made, by the conſtancy and purity of his patriotiſm, and to the people and the true friends of liberty he will ever be dear. Thus when I declare that I have not had the ſlighteſt influence on his conduct, and that he has never conſulted me reſpecting either his projects or his affairs, my intention is only to relate an incontrovertible truth, and to exhibit myſelf ſuch as I really was, ſolely occupied with my duties, my pupils, and the labours of which they were the objects. Many no

doubt

doubt will ſay that *this apology for my conduct is infinitely too long*, and many will for very good reaſons think it *much too minute*. But it is impoſſible to give a clear and complete juſtification of a private and ſedentary life without entering into a multitude of little particulars. For twelve years injuſtice and calumny have been unable to make me break ſilence; but they have within theſe three years riſen to ſo extraordinary a height, the writings in which I am accuſed of forming *cabals*, *plots*, and *intrigues*, have ſo multiplied, theſe abſurd fables are ſwallowed with ſo much pleaſure by a certain claſs of ſociety, unfortunately too numerous, and I have ſuffered ſo many ſlanders and perſecutions, public as well as private, that I have at length reſolved to anſwer them in the only way that can completely juſtify me, by exhibiting this faithful picture, and giving an account of the employment of every hour of my life for the laſt twelve years. In a court

of

of juſtice we prove that we have not committed an action of which we are falſely accuſed, by eſtabliſhing an *alibi*: I prove in like manner, by relating the particulars of what I have done for my pupils, that it is morally and phyſically impoſſible for me to have employed myſelf on any thing, but their education. It appears to the world in general very natural, that they who have cauſes pending ſhould print voluminous caſes, filled with minute details of private chicanery, and in which are unbluſhingly diſplayed the injuſtice, and frequently the ſhame of a brother, a father, a huſband, &c. even when the vile intereſts of money or of ambition only are concerned: but is not reputation, next to virtue, the moſt valuable of all poſſeſſions? Is it abſurd, is it even ſingular, to defend it when we have the means? Is it not permiſſible to ſpeak of ourſelves, of our private conduct, of our feelings and ſentiments, and to plead a cauſe with warmth,

warmth, unleſs to acquire money or a place? . . . . My juſtification however is only an epiſode in theſe volumes, which contain, diſtinct from this conſideration, a ſufficient number of new obſervations and precepts upon the ſubject of education for me to flatter myſelf, that in publiſhing them I preſent a work truly uſeful to children, to mothers of families, and to preceptors. Let the world now be my judge: this is what I have wiſhed; and envy, hatred and malice may henceforth vent their rage, it will give me no diſturbance. In this publication, together with my other works, the upright and feeling mind will ever find a refutation of all the calumnies that ſhall be directed againſt my probity, rectitude, and diſintereſtedneſs; and no impartial perſon, after having read this compilation, can believe me capable of forming cabals, and engaging in *plots of ſtate.* I may continue, indeed, to be the object of perſe-

perſecution; but it is no longer poſſible to blacken my character, at leaſt by aſcribing to me ambitious views, or the vile talents and diſpoſition for intrigue. In this pleaſing confidence, I am about to reſume my occupations with greater ardour than ever; and when the beloved pupils that are left me have no longer need of my cares, I ſhall retire to an obſcure and profound ſolitude—there to loſe the painful remembrance of the envious, the ungrateful, and the wicked.

POST-

POSTSCRIPT.

As two editions of this work have been printed, one in octavo, the other in duodecimo, it appeared much later than I had ſuppoſed. The delay has afforded me the opportunity of adding this note, which will anſwer before-hand a cenſure that certain perſons will not fail to beſtow. It will be ſaid that, out of reſpect to the happy order of things now eſtabliſhed, I ought to have ſuppreſſed or altered various paſſages in the preface to the firſt volume. To this the following is my anſwer: The preface was compoſed and printed long before the departure of the king. The particulars relative to the king include the neceſſary explanation of a part of the motives which rendered the conſtitution reſpectable and dear to my pupils.

pils. Beſide, I dare believe that theſe particulars exhibit true and uſeful moral principles. Theſe are ſufficient reaſons to have prevented my ſuppreſſing them. Laſtly, the king has juſtified his departure; we ought to believe, that in quitting Paris he had no intention to leave the kingdom, and to overturn the conſtitution, if it were really the fruit of the general wiſh. The truth of this he has particularly proved by his acceptance, which bears every mark of ſincerity. Had fear led him to accept it, he would have returned, without examination, a ſhort and dry anſwer, and nothing farther could have been required. But he reflected deliberately, anſwered at large, and has bound himſelf by all the reaſoning that can render ſo ſolemn an oath ſacred and indiſſoluble in the eyes even of thoſe who pay the leaſt reſpect to public faith. In this view the king's acceptance is a real bleſſing: the form could not be preſcribed to him, and

that

that which he has choſen diſpels every alarm, deſtroys the ſeeds of diſcord and of war, both foreign and domeſtic, and ſecures the return of order and tranquillity. Nothing therefore that I have ſaid in my preface ought to be ſuppreſſed; it was the truth; its utility will at all times remain, and there is nothing in it offenſive to the king, ſince his preſent conduct diſſipates every cloud, and leaves not the ſmalleſt ground for ſuſpicion of the inviolableneſs of his oath.

THE END.

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